

# THE MISSIONARY VOICE

VOL. VIII.

NASHVILLE, TENN., JANUARY, 1918.

No. 1.

## Our Trans-Pacific Neighbor.

SINCE Japan is to be the subject of mission study in our Sunday schools during 1918, this number of the VOICE devotes special attention to that field. From every standpoint—political, commercial, and social, as well as missionary—America does well at this time to get better acquainted with our growing neighbor across the Pacific. An aggressive nation of fifty-five million people cannot wisely be ignored. Indeed, we could not ignore it if we would. In these days of intimate world relationships Japan must be recognized and dealt with as one of the family of nations, whatever our preferences in the matter. An attitude of supercilious indifference will get us nowhere. Far better that we study the Japanese sympathetically and seek to meet them on the basis of justice and friendship: Any other course on our part will certainly react and make trouble for ourselves as well as for Japan.

There are those who predict that a Japanese-American war is inevitable. The VOICE takes no such pessimistic view. Our nation has no sinister designs upon Japan, and Japanese statesmen stoutly insist that theirs has none upon us. We have no right to question their sincerity. At any rate, the surest way to disarm latent hostility and suspicion is to meet them with determined friendliness and confidence. If that course fails, no other need be tried. We shall certainly make no progress to-

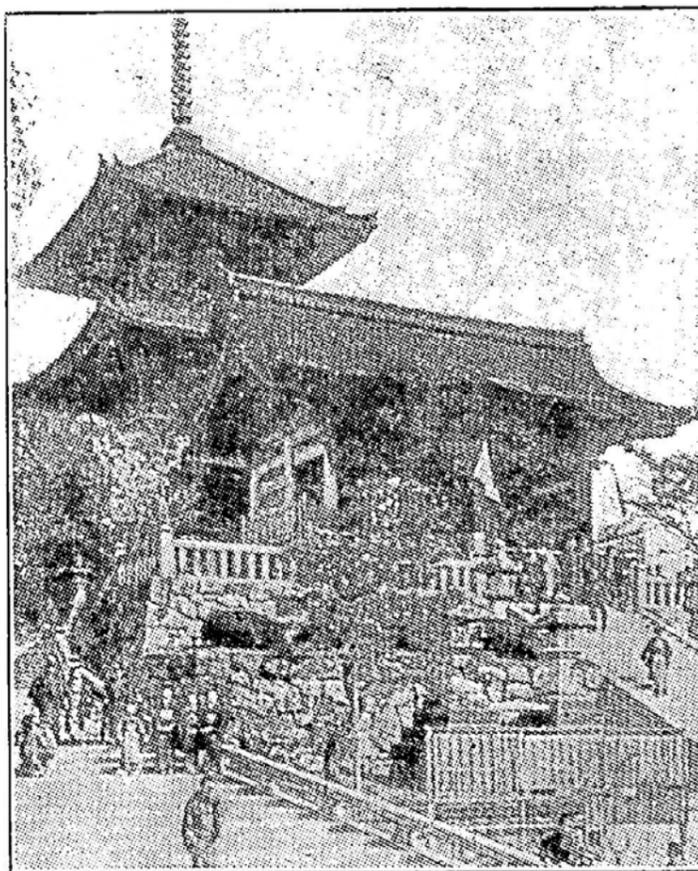
ward the preservation of peace by prophesying war and fomenting suspicion and fear.

It need not be said that in any program of constructive friendship between this country and Japan Christian missions must play a fundamental part. There can be no basis for permanent, disinterested friendship apart from the unselfish, altru-

istic ideals of Christianity. In proportion as our nation is imbued with that spirit will it approach Japan on the plane of good will and helpfulness. And in proportion as Japan comes under the influence of the same ideal will she be able to respond in kind. The future relations of the two countries, therefore, whether for good or ill, may turn upon the immediacy and effectiveness of our efforts to Christianize Japan. This fact affords an eminently practical appeal to self-interest for the energetic prosecution of our missionary propaganda.

There are other reasons equally weighty why every effort should be put forth for the speedy evangelization of Japan. Not the least important of these is the fact that Japan is destined to exert a vast influence upon the life and ideals of the Orient. "If Japan is Christianized," says a recent writer on the subject, "Asia will be evangelized within the century. If Japan remains pagan, Asia will be pagan."

One does not need to accept that statement at its face value to recognize that



KYOZUMI TEMPLE, KYOTO, WHERE LINGERS  
THE TWILIGHT OF OLD JAPAN.

Japan holds a position of leadership in the East, the importance of which can hardly be overestimated by those who are seeking the world's evangelization. Dr. Ed F. Cook's article, "Japan the Key," which appears elsewhere in this number, presents the case in a striking way.

Japan is responsive to the gospel to-day. The nation may be speedily evangelized if the Christian world is willing to make the necessary sacrifice. What our answer to that challenge will mean to ourselves and to the world not even a daring imagination can fathom.



## A Hundred Years of Methodist Missions.

PLANS MATURING FOR GREAT JOINT CELEBRATION.

REV. W. W. PINSON, D.D.

THE year 1918 marks the beginning of organized missionary work in American Methodism. Both branches of Episcopal Methodism are to celebrate the first missionary century of the Church in 1919. The Board of Missions at its annual session in 1916 adopted a resolution favoring such a celebration and appointed a Committee of Preparation and Publicity, which is composed of Bishop James Atkins, D.D., Miss Belle Bennett, Dr. E. B. Chappell, Dr. John M. Moore, Dr. W. W. Pinson, Bishop J. H. McCoy, D.D., Mr. John R. Pepper, Dr. W. B. Beauchamp, Dr. E. H. Rawlings, Rev. John S. Jenkins, Col. J. E. Edgerton, Mrs. R. W. MacDonell, Dr. W. F. McMurry, Bishop W. R. Lambuth, D.D., Dr. F. S. Parker, and Dr. T. N. Ivey.

This committee has been busy with preliminary preparations and will be ready to present plans to the General Conference next May for its consideration.

Our bishops at their meeting in September, 1917, took the following action relative to this matter: "The College of Bishops is in heartiest sympathy with the movement under the direction of the Board of Missions to celebrate in conjunction with the Methodist Episcopal Church the one hundredth anniversary of the beginning of foreign missions by the Methodists of the United States, and this College will do all

within its power to advance this work throughout the Church."

The General Conference of the Methodist Episcopal Church, which met in Saratoga, N. Y., in May, 1916, gave strong indorsement to the proposed centenary. The General Secretary of the Mission Board of the Methodist Episcopal Church, South, was present by authority of that Board, bearing a proposition looking to a joint celebration by the two Episcopal Methodisms. This proposition met a most courteous reception and hearty response. Since that time a joint committee has been formed consisting of Dr. S. Earl Taylor, Dr. D. D. Forsyth, Mr. Cyrus D. Foss, Mr. John T. Stone, Dr. John F.

\*\*\*\*\*  
**G**EN. JULIAN S. CARR, of North Carolina, after a visit to the Orient, during which he made a careful study of mission work, writes: "Just a word with reference to missions. As a business man I have carefully studied the question at first hand. The man who, for any reason, opposes missions is, to put it plainly, a fool. He is wronging God, his country, humanity, and himself. The very best use the world can make of its surplus is to put it into missions, and my prayer and heart's desire is that my beloved America may lead in this work."  
\*\*\*\*\*

Goucher, Dr. L. C. Murdock, Rev. R. A. Ward, of the Methodist Episcopal Church, and Bishop James Atkins, D.D., Miss Belle H. Bennett, Dr. W. B. Beauchamp, Dr. W. W. Pinson, Dr. John M. Moore, Dr. E. B. Chappell, Mr. John R. Pepper, of the Methodist Episcopal Church, South.

This committee has had several meetings, and plans are well under way for making the celebration nation-wide and for full coöperation in such phases as are of common interest.

That our own Methodism may worthily keep this missionary jubilee, the committee has undertaken to make adequate preparation. A complete survey of the fields, for-

sign and home, is being made; preparation of a suitable literature has been undertaken; preliminary meetings of leaders will be held to work out plans for the occasion; and other things necessary will require the whole of 1918 and the coöperation of the entire Church.

Methodism has been from the beginning a missionary Church. A consideration of its first century of organized missions will include the complete survey of its marvelous expansion and extension in home and foreign lands. Any adequate and worthy celebration of this centenary, therefore, must be carried out by the entire Church. The most obscure Church in the connection should share in the thanksgiving, the intercession, and the girding for service which the occasion will inspire. It should be the earnest purpose of all our leaders in every department of the Church to secure this result.

The centenary proper will be in 1919 and 1920. Two years' time is all too brief for bringing two million members and the people among whom we labor face to face with a century of missionary achievement and the opportunities and responsibilities that are on the threshold of the new century.

There could not be a more auspicious time for such a celebration. The world is in the agonies of transformation. Chris-

tianity is facing the severest test the world has yet offered. It is a time to rediscover the fundamental sources of power and efficiency, to seek the light of history to guide us in the overwhelming task that is upon us. If this world war has called for the spirit of heroic sacrifice to a new ideal of world service, how much louder will the call be at its close for giving to a stricken and heartsick world the gospel on a scale of which we have not yet dreamed!

If Methodism is to bear her part in this great task of world reconstruction, she must be strong beyond mere human resources. Her spiritual life must be purified and strengthened. Our aim should be, therefore, first of all, to call the Church to her knees. We must remember that every great movement in the history of the Church has been grounded in prayer, and our first aim should be to recover for our Church what has been called the "lost art of intercession." The first desire and request of the committee, therefore, is that unceasing prayer be made for a great spiritual awakening to characterize the centenary. The Church has never in its history had such an opportunity nor such a call as this historic review of a century and this facing up to the task of the new-century present. Shall we have the wisdom to "know what Israel ought to do" and the "power to will and to do it"?



## New Textbooks for Sunday Schools.

JAPAN is to be the special subject for missionary lessons and programs in the seventeen thousand Sunday schools in Southern Methodism in 1918. A series of three textbooks, each covering a quarter's work, has been prepared for this purpose and will be widely used. "Japan, the Key to the East" is the book for seniors, "Heroes of Faith in Japan" is for intermediates, and "Boys and Girls of an Island Empire" will delight the juniors.

Expense and labor have not been spared in the production of these studies. Dr. E. L. Pell, of Richmond, Va., the well-known Sunday school writer and commentator, was employed to produce them and spent months in collecting the necessary data and putting it in the most striking and attractive form. There has been prepared also a book of programs for primaries entitled "About Little Folks in Japan," which will be invaluable in laying the foundations of missionary interest in the hearts of the little tots.

The books for seniors and intermediates are twenty cents each, pupils and teachers using the same book. Those for juniors and primaries are ten cents each and twenty-five cents for "Teachers' Handbooks" to correspond. No class or Sunday school will make a mistake in substituting one or more of these books for one quarter of the regular lessons. Last year a similar series on China was studied, and more than twenty thousand copies were sold. A much wider use of the series on Japan is expected. They are printed and sold by Smith & Lamar, our Publishing Agents, Nashville, Dallas, Richmond.

"A Handful of Facts about Japan" is prepared for the use of missionary workers, Sunday school officers and teachers. It is free to pastors, teachers, and leaders. Quantities for distribution may be had at fifty cents per hundred, postpaid. Write the Board of Missions, 810 Broadway, Nashville, Tenn.

**As Viscount Ishii Sees It.**

VISCOUNT ISHII, head of the Japanese mission which visited the United States a few weeks ago, gave out the following significant statement just before departing for his homeland, confirming fully the view expressed above: "The venomous gossip that has for a decade endeavored to keep our nations apart, the difference between us in the past, the misunderstandings and the misinformation which so easily find credence, have perhaps caused doubt and suspicion to influence, to some extent, the people of your country and ours; but now, returning to our homeland, we can carry the message of absolute assurance that the true heart of America has not been reached by the blight which has menaced us both, and that from now through all time Japan and America, in friendly council together, will follow steadfastly the path which leads to the fair fields of sweet content, each protected by the other and protecting the other from the enemy. . . . Let us see to it that no enemy tongue or intrigue can at any time throughout the years do anything to divide us."

**"His Works Do Follow Him."**

REV. GEORGE N. BUFFINGTON, who passed away on November 19 at his home in Erlanger, Ky., was one of God's noblemen. For some years as an itinerant preacher, a member of the Kentucky Conference, and later as a farmer and business man (having taken the supernumerary relation because of failing health), he was, first and always, a great Christian. In 1871 he was married to Miss Eloise Reid, sister of the late Dr. C. F. Reid, and the two through a rarely happy married life of forty-six years maintained a home that was a blessing to multitudes and especially to the many missionaries from foreign lands who found shelter there.

Like his father before him, who gave thousands of dollars to missions in Mexico and established Buffington Institute, now Soochow University, in China, the deceased was deeply interested in missions, giving liberally to this cause during his life and leaving to the Board of Missions the major part of his estate. His wife, two brothers, and a sister survive him.

**Millions for Missions.**

MORE than three million dollars was the aggregate raised for foreign missions by the Northern Methodist Church during the last fiscal year. Of this sum, the General Board received in regular gifts \$1,326,610 and in specials \$549,467, not includ-

ing \$64,226 for war relief. The total was \$1,940,304, a net increase of \$7,047 over the receipts for the previous year. The Woman's Foreign Missionary Society achieved a total of \$1,175,758, a gain of \$141,987. The Woman's Home Missionary Society received from all sources \$1,084,406, a gain of \$93,169. The *New York Christian Advocate* says in comment: "The total for missions thus far reported (to which must be added the large receipts of the Board of Home Missions and Church Extension, not yet reported) is \$4,200,468. If for a moment the total staggers you, stop and think that there are almost exactly that number of members in the Methodist Episcopal Church!"

**How Can Your Church Help the Soldiers?**

THE Christians of America have never had a greater opportunity and challenge than that afforded by the mobilization into military service of millions of our young men. God pity us if we fail! Here are some suggestions as to how the local Church may help:

"Keep an honor roll of those in service; post conspicuously.

"Appoint good correspondents to keep them in touch with the Church at home.

"Send calendars, books, local papers, and Christmas gifts to those in service.

"Give the pastor leave of absence to visit the camps.

"Keep the Y. M. C. A. Secretaries informed of the men from your Church.

"Read from the pulpit the letters from those at the front.

"Hold prayer meetings for them and remember special needs and individuals by name.

"Welcome all who serve the flag, especially those who represent you.

"If near an army camp, cooperate heartily in every effort to safeguard the soldiers and to throw around them wholesome Christian influences.

"Encourage and practice a degree of liberality never known before in the support of the Red Cross, the Y. M. C. A., and every other accredited agency, denominational or otherwise, for promoting the physical and spiritual welfare of the army and navy.

"Pray unceasingly for a righteous peace at the earliest possible moment and for preservation from any unchristian spirit in the prosecution of the war."

**National Prohibition Amendment Wins.**

THE passage by the Lower House of Congress on December 17 of the national prohibition amendment previously passed

by the Senate will put the matter up to the various State legislatures for ratification within the next few years. The amendment passed the House by a vote of 282 to 128, a safe margin over the necessary two-thirds. That it will be ratified by the thirty-six States necessary to make it the law of the land there can hardly be a doubt. The victory, long prayed for, is in sight; but there should be no relaxation of effort till it is finally achieved.

#### Congo Missionaries Safe at Cape Town.

JOHN A. STOCKWELL, who, with Mrs. Stockwell and Misses Mills, Woolsey, and Wilson, sailed for Africa in August, writes from Cape Town under date of October 15: "We got through all right, although we were a good bit uneasy about mines, etc. Don't know when we will get out of here, but should not be a bit surprised if we are here even after you receive this. This is a beautiful place of about 100,000 inhabitants, much larger than I had supposed. Am glad that we will not have to do any of our buying here, as things are simply out of sight in price. All the party are in good health and feeling better all the time."

#### A Remarkable Story.

IN the February VOICE Miss Ina C. Brown, of Turnersville, Tex., will tell a remarkable story of what a mission special accomplished in her Church and Sunday school. How, in spite of gloomy predictions, the special was raised, with a good surplus to spare, how the Sunday school treasury overflowed, how the parsonage debt was paid, and how, for the first time in years, the general collections were met in full, in addition to the special—this is a story that no pastor, superintendent, or other religious leader can afford to overlook. Look for it and see if it has not a practical suggestion for your Church and Sunday school. The title of Miss Brown's story will be, "What a Mission Special Did for Our Church and Sunday School."

#### Missionaries at Home.

MISS MARTHA E. PYLE, of China, and Miss Annie Belle Williams, of Japan, are at home on furlough. They are studying in Peabody College, Nashville. Misses Layona Glenn, Eva L. Hyde, and Rachel Jarrett, of Brazil, reached this country on October 11. Miss Glenn has retired from the work, after twenty-three years of valuable service in Brazil, in order to be with

her parents during their declining years. The other two are at home on furlough.

Reports from Rev. J. A. G. Shipley, who became seriously ill just on the eve of his return to China, say that his physicians will not yet permit his return. He is still under treatment in Vancouver. It is not known how soon he will be able to take up his work.

Mr. J. S. Oxford, who has had such marked success as Principal of Palmore Institute, Kobe, Japan, is now in the United States on furlough. His address is Fort Worth, Tex.

#### Living Links with Mission Lands.

THE East End Sunday School and Epworth League, Nashville, Tenn., are carrying the following specials:

Sunday School: Native preacher, China, \$150; primary class, share in the education of a Chinese boy, \$10.

Epworth League: Chapel, Hiroshima, Japan, \$72; Africa, \$40.

Junior League: Afternoon Sunday school, Japan, \$25.

Miss Clare Wyatt: Personal special, 40.

Miss Wyatt has had a large share in maintaining the interest in these specials, warmly supported by Mr. Charles Yarbrough, the superintendent.

\* \* \*

THE Mooresville Circuit, Western North Carolina Conference, Rev. J. T. Ratledge, pastor, has been supporting two specials for several years. One is for \$100, pledged by Triplett Church for a circuit in China; the other is \$100, pledged by the children of the Sunday schools and goes to the support of a native preacher in China. In a recent letter the pastor said: "This special is taken care of by the children under twelve years of age, two boys paying \$5.76 each from crops which they have grown."

\* \* \*

THE Mount Zion Church, on the Turnersville Circuit, Central Texas Conference, has recently pledged \$50 for the maintenance of evangelistic work in Japan. This school has only about seventy members, but thirty-four of these have agreed to tithe. The Chairman of the Missionary Committee at Turnersville, Miss Ina C. Brown, was instrumental in getting this special started.

\* \* \*

THE Church at Fountain City, Tenn., Holston Conference, Rev. E. H. Yankee, pastor, has accepted Miss Frances Montague, Principal of Effie Edington School, El Paso, Tex., as its missionary.



## Wasted Childhood.

MISS FRANCES DENTON.

"GIRLS ain't no good; it's boys that catch the money." The speaker was Claudio, a stout boy of ten, who by excavating a miniature mine in one of the claybanks bordering the crooked ravine near his home was beguiling the weary hours until he should be big enough to look sixteen and work in the shaft.

"Girls do catch money, too," retorted Silvia, flushing hotly. "Anyway, womens do."

"Y-e-s, and what good it makes them?" retorted Mrs. Dietro, turning for a moment from a line almost full of flannel shirts and trousers. "I don't get no good."

Silvia looked at her mother curiously. In her eyes the pitiful two and a half dollars a month that the latter received from each of her twelve boarders as a return for cooking, washing, and mending for him might have been a pass to Fairyland.

Why, O why did they stupidly put it into the savings bank? She looked at the ugly red hut on brick pillars just behind her, at the clumsy, nondescript fence that inclosed a desert of clay relieved by a forlorn vegetable garden; and she thought of the only two big, sightly houses that the town boasted of—houses with beautiful green lawns. But most longingly she thought of the parlor (actually a room just to sit and talk in!) and the dainty bedrooms of the home where her sister had once worked.

O to live in a pretty house full of beautiful things! O to begin to earn money right away! There seemed no means of doing that; but she remembered that her mother had once said that if Silvia would stay at home from school and help with the work she might pick out a new dress

from the company store, instead of buying it from the dreary brown "telescope" of the Italian peddler.

Although she had always done well at school and liked it, she now decided to give it up. To be sure, she was only twelve and, according to the law, should have attended two more years; but there were only a few overworked officers to enforce the regulation, so it was easily disobeyed, even during the three months of the year for which attendance was required.

Three years later Silvia married a young Italian who confidently promised her that they should have a "swell home when he got a little ahead." They were only 'an ignorant boy and an ignorant girl going forth together to match their unenlightened selfishness with the shrewdness of minds trained in the exploiting of "low-grade human ore." Small chance they

have in the uneven struggle.

\* \* \*

Amelia Gron has never been a child. Before she was quite steady on her own little legs, she began to try to support a younger sister and then a brother and then the twins. Amelia's mind was not a flashlight turned eagerly upon the darkness of the future; it was a steady little flame that could hardly burn anywhere but on the home hearth for the sake of the home circle. She was quiet and attentive at school during the few months of the two or three years when she could be spared; but she was too timid to recite well, and even when she did attend, washing days or the illness of the little brothers and sisters interfered a great deal. When the mother got work in the packing house, Amelia became housekeeper.



BEREFT OF CHILDHOOD'S BIRTHRIGHT.

It was Adam's schooling that counted with Amelia. Almost as soon as he could talk, she spent a great deal of time teaching him to repeat from the primer, "I see a robin," "The apple is red," and other sentences, accompanied by pictures very necessary to the small reader.

Three or four years later he brought home excitedly papers decorated with a gilt star. Then it was Amelia and not the tired, apathetic mother that sang his praises long and loud enough to satisfy even a rather conceited seven-year-old. It was Amelia, too, that fried little cakes for the conquering hero's supper, thus associating in his mind the delicious taste and odor with painstaking effort at school. Nevertheless, Adam's stars began to go out before he entered the grade where the

pupils were considered too big for stars. Yet he seemed to feel quite as worthy of laudation and fried cakes as ever, though receiving them with fewer expressions of joy and gratitude. Poor Amelia! She worked harder and harder to please him, but she saw less and less of him.

Marie, who had to have whole shoes and hair ribbons during her brief schooling, pleased him better, and the girl next door who could help him with his arithmetic.

\* \* \*

Sometime we must face the question. Why does no one look after the Amelias who are losing their birthrights and the parents whose need or greed causes them to barter their children's hope so cheaply?



## Why Girls Leave Home.

MRS. WOODALLEN CHAPMAN, IN PHYSICAL CULTURE.

WHY do girls run away from home? Lieut. Grant Williams, who is in charge of the Bureau of Missing Persons of the New York City Department of Police and has interviewed personally most of the women located, says that seventy-five per cent of the women who leave home without advising their families where they are going do so because of unpleasant home conditions. If our homes were what they ought to be and parents were what they ought to be, white-slave traffickers would find their easy opportunities gone.

What is the matter with the home? Very evidently the home does not meet the needs of the growing girl. If it did, she would stay in it.

What does the girl need? She needs an atmosphere of sympathetic understanding, in which her spirit can grow and expand. She needs a place where she can find the social life so essential to her harmonious development. She needs a place of leisure, of restfulness, of encouragement for her ambitions. She needs some one who understands the yearnings and romantic longings of her adolescent heart and who will have patience with her immaturity and her lack of adult self-restraint.

Is this to be found in the home of to-day? Alas! in too many homes these requirements are conspicuous only by their absence. In too many instances, for example, parents seem to think that they exist for the purpose of exploiting their children, getting the most from them, and giving the least in return.

Ofttimes unhappy conditions are created by well-meaning but mistaken parents. For example, there was one father who, as a young man, had been very wild. When he married and settled down, he made up his mind that no child of his should ever have a chance to go wrong. So, when his little girl was growing up into womanhood, he allowed her no amusement whatsoever, took her salary from her each week, and gave her ten cents a day for car fare and fifteen cents for lunch. What girl of spirit will drudge out her days for a mere pittance such as that, with none of the adornments which her love of beauty craves and none of the pleasures and amusements which her social nature requires? Is it any wonder that she ran away from home?

Many parents there are who refuse to allow their daughters any social life, failing to recognize the fact that this is just as essential to the developing young soul as food is to the growth of the body. The young people who work for eight or ten or sometimes twelve strenuous hours must have some opportunity for relaxation. If they are deprived of this, there comes a natural and inevitable rebound which leads them to break away from all restraint and dash out into a life which is all the more alluring because unknown.

Almost all of the cases of missing girls and women come from the working class. The drudgery of a life of labor, unrelieved by any pleasure or amusement, is unnatural and in a great many cases unbearable.

The desire of youth to live its own life is overwhelming and is to be expected. Parents who recognize this right on the part of their offspring are able to keep them in the home nest while they are trying their wings for flight; but those who unthinkingly hold that these young lives were put into the home for the pleasure and benefit of the parents and that they

must, therefore, conform in every least degree to the destiny marked out for them, may expect some sort of trouble. Each human soul is sent into the world to express its own individual portion of the divine life, and those who would suppress this power or direct it into channels which they have unalterably marked out are working contrary to divine law.



## National Child Labor Day.

A DAY in which to remind America of her duty to her children has been appointed by the National Child Labor Committee. For all Churches it is to be January 27. For schools and clubs it is to be the day preceding or following. Every Church, school, and club in the nation is called upon to observe the occasion.

The welfare of childhood is fundamental to the future of the nation. No broad-minded man or woman can afford to be indifferent to it or let it become a secondary consideration. The usual safeguards of childhood in labor are being menaced by war time legislation and demands. Public sentiment must be aroused until every community and State shall enact laws to protect its children and see that these laws

are executed. No righteousness or justice can prevail, nor can the future of our nation be safe, till the children are under the protecting care of laws that will hold in check the avarice and cupidity of men who look upon the child as a machine which costs little to maintain and is to be used to the limit of endurance. Every public-spirited man and woman — much more, every Christian — should unite for the accomplishment of this end.

The observance of Child Labor Day will help. Will you not endeavor to have it observed in your community? Write the

National Child Labor Committee, 105 East Twenty-Second Street, New York, for suggestions and program material for the observance of the occasion.

### NATIONAL CHILD LABOR DAY.

January 26, 27, or 28 will be observed throughout the United States as National Child Labor Day. Churches, schools, and clubs by the thousands will unite in considering the nation's duty to its children. Those desiring to observe the day should write to the National Child Labor Committee, 105 East Twenty-Second Street, New York City, for a number of pamphlets prepared for the occasion. They will be sent free of charge.



## From the Old to the New in Settlement Work.

HATTYE SELLERS.

THE settlement was born of the poverty, illiteracy, crime, and distress of the great maelstrom of humanity attracted to parts of England because of industrial and scientific progress in that country during the nineteenth century. Being left alone so largely in the Napoleonic wars, free to develop internally, easily mistress of the seas, and in control of commerce, she progressed by leaps and bounds, using the recent inventions of her people as stepping-stones to a leading place among nations. The

population rapidly increased, attracted by the buzz and whirl of so great industry. The population of London in 1805 was 1,000,000; in 1855, 2,500,000; and in 1901, 6,580,616. When there is such phenomenal progress in a material way, the social and spiritual elements seldom keep pace; but, instead, all along the road of progress arise the horrible specters of suffering, vice, neglect, and crime, tormenting the multitude at the bottom of the economic order.

Occasionally in the early nineteenth century was heard a voice protesting against the conditions under which the poor lived and were required to work. Later the clarion note of Peel and Gladstone in the political sphere and of Dickens, Carlyle, Ruskin, and others in the university and literary circles rang out through England and stirred the people with their protests against conditions as they existed. At this time Ruskin said: "I simply cannot paint nor read nor look at minerals nor do anything else that I like, and the very light of the morning sky has become hateful to me, because of the misery that I know of and see signs of where I know it not, which no imagination can interpret too bitterly." Thomas Arnold expressed the same thought in this way: "It seems to me that people are not aware of the monstrous state of society, absolutely without parallel in the history of the world, with a population poor, miserable, and degraded in body and mind as if they were slaves and yet called freemen. And the hopes entertained by many of the effects to be wrought by new churches and schools, while the social evils of their conditions are uncorrected, appear to me utterly wild."

The history of the English people reveals the growth of a nation to democracy. The conflict of classes was largely responsible for the social condition that was developed in the nineteenth century, and the ideals of democracy as they emanated from the universities at the time furnished the key to the solution as worked out through the settlement. Arnold Toynbee, a tutor at Oxford University, gave himself with enthusiasm to the study of social and economic conditions and spent several of his vacations in East London, getting the point of view of the poor. He was a man of strong personality and marked eloquence and swayed a workingman's group or university following with equal ease as he outlined the future of the working class. He died in 1883, before any institution was established, but his spirit and his ideas were deeply rooted in the minds of the thinking public.

The growing sense of duty and responsibility on the part of the people made possible the success of the plan submitted by Barnett, rector of the parish in which Toynbee worked in his vacations, and the first settlement was established soon after Toynbee's death and was named for him. It is this spirit of democracy, of sharing racial traditions, living among a people to serve and inspire, that was the purpose of

the earlier settlements. A group of university men volunteered to live at Toynbee Hall for certain periods, and thus the work was started. The residents were generally occupied with their business in the day, but were active on committees in reform work and in other public service. All residents were and are now university men and paid their own expenses. The activities were conducted along educational and social lines, and leadership among the men was established.

Oxford House and Mansfield House, another university settlement, combined religious work with those lines undertaken by Toynbee Hall and have signally succeeded in it. Other settlements were opened in rapid succession, and the movement spread to America. The Church narrowly escaped the class spirit and after much hesitation adopted similar methods. The Neighborhood Guild, later the University Settlement, opened by Stanton Coit, in New York City, was founded in 1887. College Settlement followed soon and Hull House, in Chicago, in 1889. To-day there are in the United States over five hundred settlements, a remarkable growth in thirty years. As this movement has spread and as the South has entered a period of great prosperity and growth that brings these conditions to our doors, the Church has arisen to its opportunity and is taking the lead in settlement work in this section of our country. It gives us peculiar pleasure to know that the women of our Southern Methodist Church are taking a leading part in this field, and that through the personal touch of their trained workers thousands annually are being helped and strengthened along life's way.

It is difficult to compare the old and the new in a movement so recent. Possibly the earlier settlement may be said to have been a kind of social or political clubhouse in the poorer districts, where cultured men lived, pursuing their own business in the day, but ever ready to defend the weak and promoting all things for community betterment. The method of work seems to have been in mass and not the personal touch of the individual in the home. Their reforms and improvements were for groups.

The idea of the settlement to-day is to break down the barriers between classes and races and to demonstrate definitely the brotherhood of man as Christ taught it; to work through personal touch and influence for the welfare of the individual, the family, and the community; to duplicate nothing that is done well, but to

supplement the work of the home, the school, and the Church, thereby building up a citizenship that shall be a source of joy and strength to society.

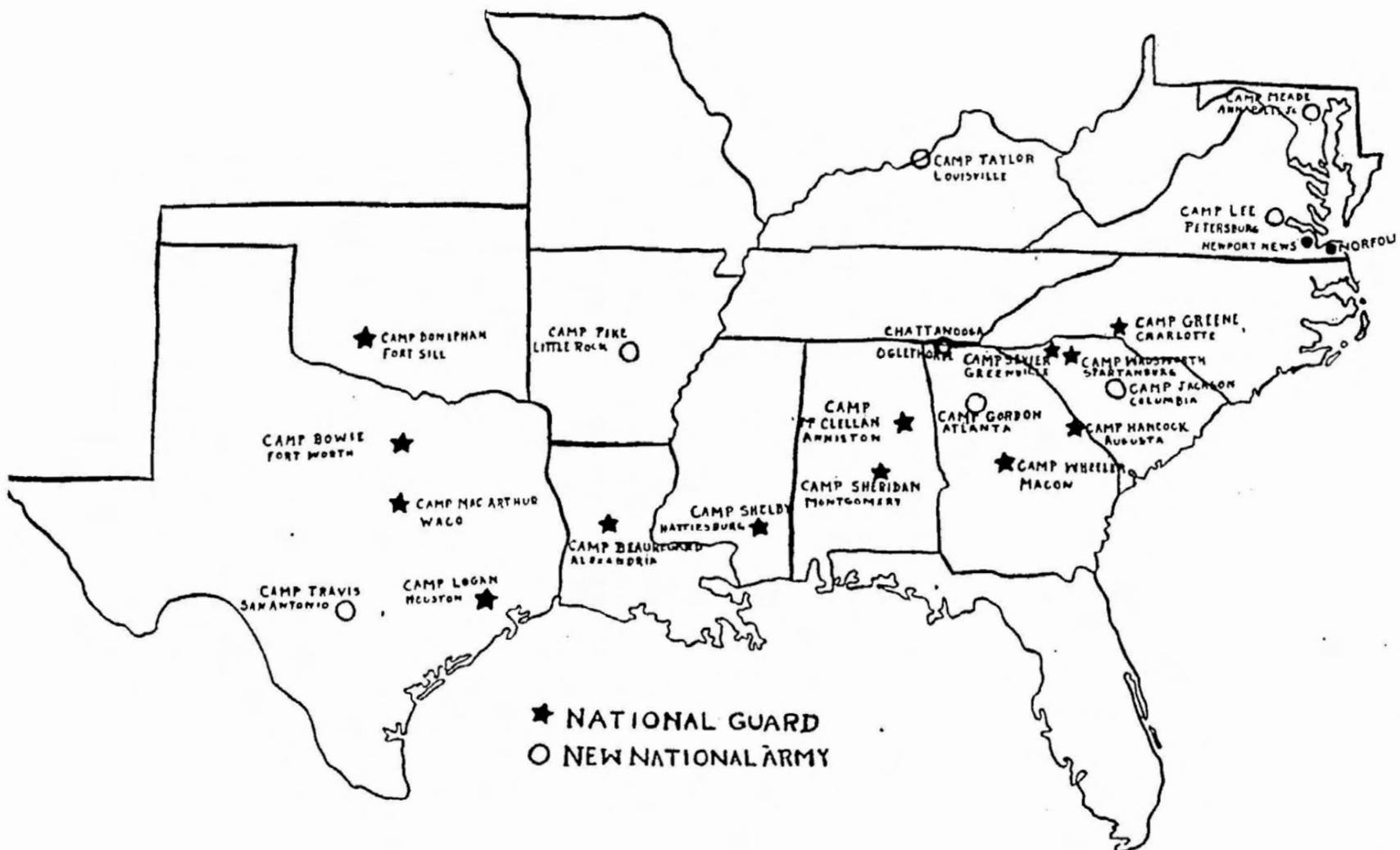
If we take Hull House, South End Settlement House, or the ideal we have for our Church settlement work in the South, there is no age or class of people that is not ministered to by the settlement. There are to be found the woman's building, with resident women; the men's building, with resident men; a boarding home for working girls and a directory of safe boarding places for other girls and boys; recreation buildings equipped as gymnasiums, with baths, game rooms, and social halls, an assembly hall, an industrial building, where various domestic arts are taught, a restaurant, and men's clubrooms. Baby welfare work is an important part of the settlements of to-day, classes in English and other languages are taught, community gatherings with religious, social, or educational motives are held, and extensive outdoor recreation is furnished through the playground and camp cottages. In addition to the foregoing activities, Hull

House is a meeting place for the Chicago Arts and Crafts Society, the Italian Orchestra, and the Nineteenth Ward Improvement Association. A penny savings bank is established there. There is a kindergarten, and a visiting nurse and a juvenile court officer reside in the institution. The tendency of the settlement to-day is to be "all things to all men"—a big community home to which any and all may come, whether with a "burden hard to bear or a joy they wish to share," or seeking teamwork by which to defeat an evil. Here and always the spirit of the Master manifests itself through his servants, as they seek to minister to "even the least of these" who come.

One of the great needs of our Church settlements is that of resident men who will give themselves to the promotion of the work among men, as the women do among women. Volunteers who can give part time are good; but as truly as a woman needs to be taught how to care for her home and family, so a man needs to be taught how to vote, how to do his duty to his family, and to become in general a useful member of society.



## A Million Soldiers Quartered in the South.



The location in the South of twenty-one army camps, sheltering a million soldiers, lays upon the Churches of the South, connectional and local, such a responsibility as they have never faced. See editorial, "What Your Church Can Do for the Soldiers."

# THE REGIONS BEYOND

## A Handful of Facts about Japan.

COMPILED BY R. B. ELEAZER.

### THE COUNTRY.

JAPAN proper comprises more than four hundred islands, lying along the east coast of Asia. Korea was annexed to the empire in 1910.

The chain of islands comprising Japan is over two thousand miles long and would stretch from Maine to Cuba. It averages, however, less than 100 miles in width.

The total area, including Korea, is 260,738 square miles, one-fourteenth as great as that of the United States. The whole

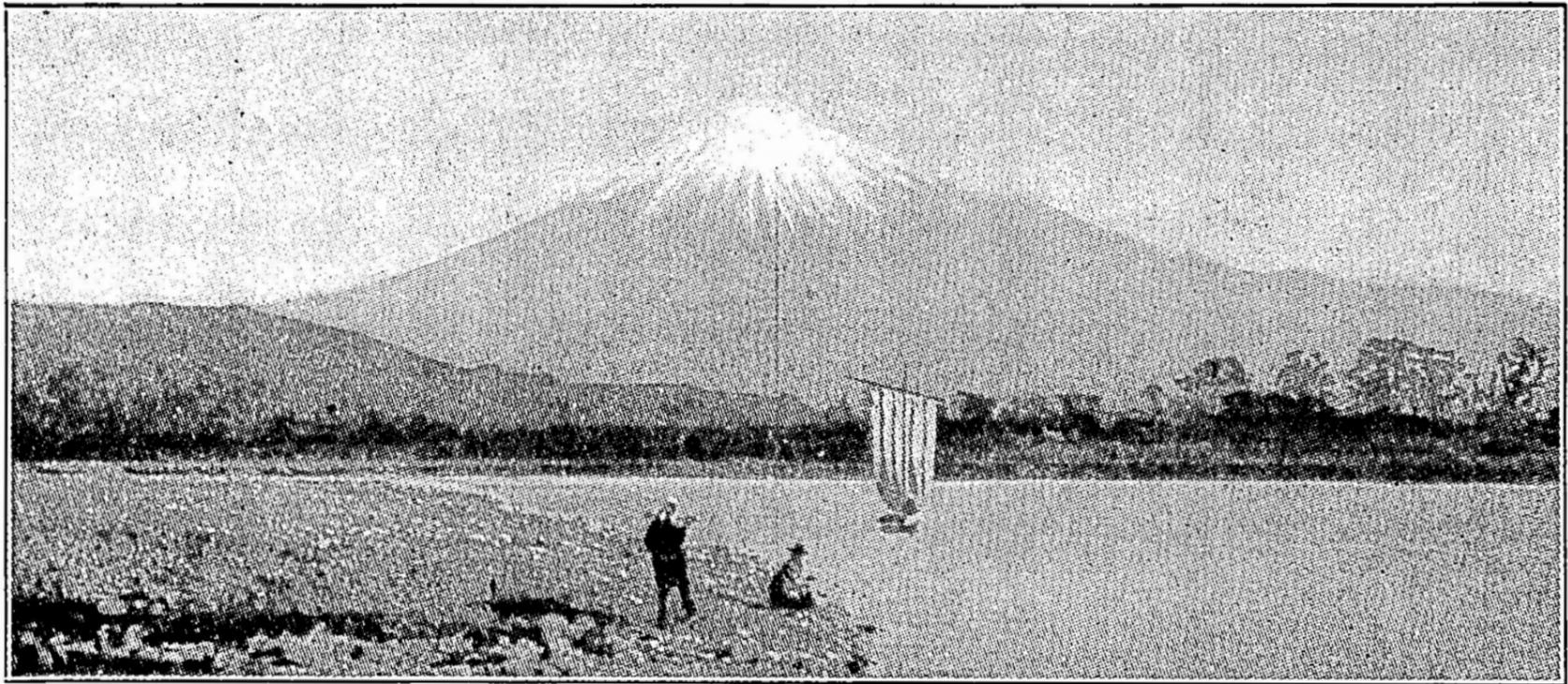
The feudal system, formerly prevailing in Japan, inculcated a high degree of loyalty, devotion, and sacrifice, qualities which come out notably in the lives of Japanese Christians.

### THE GOVERNMENT.

The government of Japan is a limited monarchy, with an emperor, and a parliament much like that of Great Britain.

For 250 years prior to the year 1853 Japan was completely shut off from the world as a hermit nation.

On July 8, 1853, Commodore Perry



A TYPICAL SCENE IN PICTURESQUE JAPAN. FUJIYAMA IN THE DISTANCE.

empire could be set down in the State of Texas.

The country is of volcanic origin and is very picturesque. Fujiyama, the sacred mountain of Japan, is famous in art the world over.

### THE PEOPLE.

The population of Japan is fifty-five million, more than half as great as that of the United States. If the latter were as densely peopled, it would have a population of more than seven hundred million.

The Japanese are remarkable for intense patriotism, deep respect for ancestors, great industry, and limitless ambition.

sailed into Yokohama harbor and awoke Japan from her long sleep.

On March 31, 1854, a treaty was signed between the United States and Japan, opening two ports to American trade. Similar treaties with European countries followed soon.

The entry of foreigners was at first bitterly resented, but the people soon came to accept the inevitable and set themselves to make the best of the new conditions.

### MATERIAL PROGRESS.

The progress of Japan since the country was opened has been wonderful. From

one of the most backward nations it has come to be one of the most progressive.

A constitution was promulgated in 1889, and the first imperial diet, or parliament, assembled in 1890.

Japan's successful war against China, in 1894-95, and that against Russia, in 1904, gave the country rank as a strong and growing military power.

Japan's material progress has been no less notable. The genius of the Japanese may be expressed by three words, "Adopt, adapt, adept." They readily adopt new ideas, adapt them to their needs, and

and no less than forty organized bodies are working for social welfare. All these efforts are due to the influence of Christianity.

Shipping facilities between the United States and Asia are largely in the hands of Japanese ship-owning concerns.

Railroads and telegraph lines now cover the country, making transportation and communication easy.

#### EDUCATION.

The Japanese have the greatest desire for education. The six-year primary



DISTRICT SUNDAY SCHOOL INSTITUTE, OITA, JAPAN.

speedily become adept in carrying them out.

Without foreign trade in 1854, Japan's exports in 1915 amounted to \$353,000,000 and imports to \$26,000,000. The country has greatly profited by the trade incident to the European war.

Japan is rapidly filling with factories; but working conditions are far from good, owing to the fact that the country's ideals have not kept pace with its industrial development.

Interest in industrial welfare, however, is rapidly increasing. Factory laws are coming into existence, Christian women are being employed as matrons in factories,

course is compulsory, and full provision is made for giving all children at least that measure of education.

It is claimed that ninety-five per cent of the children actually attend school from the ages of six to twelve.

Probably fifty per cent of the adult population have had the equivalent of a primary school course.

Japan's interest in education is due largely to the mission schools. This is especially true with regard to the education of girls, which, before the introduction of Christian ideals, had been counted of no importance.

## INTERNATIONAL RELATIONS.

Japan's attitude toward China, which has been a source of anxiety to the world, is thus spoken of by the author of "The Christian Movement in Japan": "It is difficult to harmonize Japan's course toward China during the past year with any other than a sincere desire for the continuance of the political integrity and the prosperity, economically and socially, of her great but weak neighbor."

Although much has been said as to possible conflicts between the United States and Japan, leading Japanese writers and statesmen continue to express only friendship for this country and a desire to cement the most cordial relations.

At its 1917 meeting the Federal Council of Churches of Christ in America said on this point: "There is abundant reason for believing that neither country has any designs upon the other and that the real welfare of each can be best attained by clearly avowed policies of mutual good will and coöperation, with definite effort to overcome suspicions and banish fears."

It may be confidently asserted that should we now go seriously about the evangelization of Japan we should be taking the surest possible means of forestalling war with that country.

## NATIVE RELIGIONS.

The principal religions of Japan are Shintoism and Buddhism.

Shintoism is primarily a system of ancestor worship. It was a moral aid in the early history of the people, teaching them reverence for authority and faith in the future life and giving stability to the family.

Shintoism is also pantheistic and peoples all nature with gods and goddesses. It is a religion of superstition and charms as well.

Next to Christianity, Buddhism is the most powerful religion in the world. It pervades all the great nations of the East and is said to be at its best in Japan.

Buddhism has some merit, in the absence of a better faith. Its founder is said to have renounced his high birth and heirship to the throne and to have become poor in order to deliver his people, a dim reflection, perhaps, of the truth as it is in Christ.

Buddhists are divided into more than a dozen sects, of which the greater number appear to be declining.

Two or three sects, however, have shown decided activity of late, adopting the forms

of Christianity and the plan of Christian Sunday schools.

In 1916 680 Buddhist Sunday schools were reported, with 110,000 children enrolled. The priests are working earnestly to double these figures.

Children are being taught Christian hymns, with the name of Buddha substituted for that of Christ.

## CHRISTIANITY IN JAPAN.

The Christian religion was first introduced into Japan by Francis Xavier, a Catholic missionary, in 1549.

The new faith spread rapidly, but was chiefly political in its nature. Within a half century the number of nominal Christians reached nearly one million.

Political activity on the part of Catholic leaders brought the new faith into disrepute with the government. Horrible persecutions resulted, and thousands died for their faith. Christianity was stamped out and interdicted on pain of death.

The first Protestant missionaries entered Japan in 1859, but were confronted with great difficulties in propagating their faith, laboring under legal restrictions. In 1899 religious freedom was granted.

Protestant Episcopal, Presbyterian, Dutch Reformed, and Baptist missionaries were the first on the field. Two English missionary societies sent men in 1869 and 1873. Hepburn, Brown, and Verbeck were among the great missionary pioneers.

Only six converts were baptized in the first ten years, but the foundations were laid for great results to follow.

The principal achievement of the next decade was the translation of the New Testament, which required nine years. The Old Testament followed.

In 1876 a government edict was issued designating Sunday as the official rest day. This has been of great value to Japanese Christians. Even Buddhists observe it as a preaching day, but its observance is not common in business circles.

In 1898 a richly bound copy of the Bible, costing \$150, was presented to the emperor by Japanese Christians.

Christianity has of late years been officially recognized as one of the three great religions of Japan, and Christian representatives have been invited to sit in national conferences on religion.

In 1915, in connection with the coronation of the emperor, Yoshi Hito, of fourteen persons who received decorations in recognition of distinguished educational services to the State, seven were well-known Christians. The Japanese President of the W. C. T. U. was decorated also.

On that occasion Christian Japanese in America sent to the emperor as a coronation gift a splendidly bound copy of the Bible, which was graciously received.

The several Bible societies distributed in 1915 12,124 Bibles, 98,918 New Testaments, and 413,893 portions of the Bible—a total of 537,792 copies.

In addition, 339,448 religious books were circulated and 3,970,432 tracts.

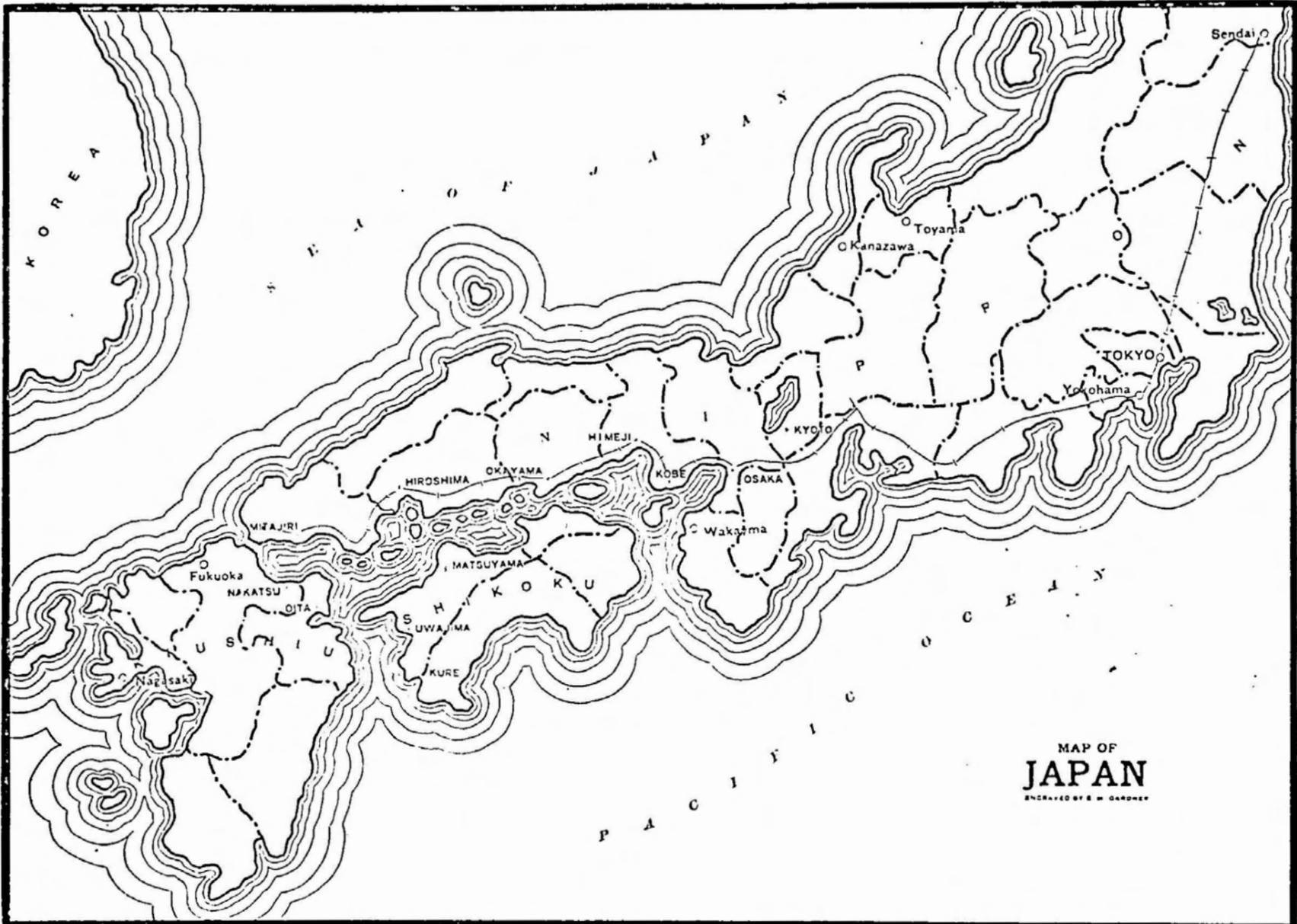
The three-year national evangelistic

recognized by the government and is a very influential body.

There are now 1,050 Protestant missionaries at work in Japan, occupying 218 stations and working in 855 other centers. There are also 2,522 Japanese workers giving full time.

The total Protestant Church membership at the beginning of 1916 was 97,350, and the total Protestant Christian constituency was 186,150.

The Roman and Greek Catholic Church-



The missionary work of our Church extends from Kyoto westward to Nakatsu and Oita, centering in the principal cities and towns. For statistics of our work see accompanying article.

campaign, which has just closed, reached 800,000 hearers and enrolled 28,000 inquirers. It was marked by great earnestness on the part of the Japanese and by cordial coöperation between the various denominations.

A conspicuous figure in the national campaign was Madame Hirooka, a business woman of great wealth, who traveled throughout the country delivering addresses in the interest of Christianity.

The spirit of coöperation and union between the various denominations has been notable in Japanese, as indicated by the union of numbers of them. The various missions are federated, and there is a National Federation of Churches, which is

es claim 15,500 members and a total constituency of 105,634.

This makes in all a total of 112,850 Christian communicants and a total Christian constituency of 291,784.

A thrilling story is that of Joseph Hardy Neesima, who, at the peril of his life, left Japan in 1864 in order to learn about Christianity. That was before any missionaries had entered Japan. Reaching Boston, he fell into the hands of a Christian merchant, Hon. Alpheus Hardy, who gave him a thorough education. Returning to Japan, with the help of the Congregational Board of Missions he opened the Doshisha, which became the best-known mission college in Japan.

## THE PROGRESS OF METHODISM.

The Methodist Episcopal Church, South, entered Japan in 1887, sending three missionaries—Rev. J. W. Lambuth, his son, Rev. W. R. Lambuth, and Rev. O. A. Dukes, with their wives.

Our Church now has in Japan 55 missionaries, 52 native workers, 19 schools with 3,070 pupils, 108 Sunday schools with 7,627 pupils, 51 Churches, and 3,076 members, including also members of the Japan Methodist Church in places where the work was started by our mission.

The greatest school in Southern Methodism is Kwansei Gakuin, at Kobe, Japan, which enrolls 1,300 boys.

Our greatest school for girls is Miss Nannie B. Gaines's school, in Hiroshima, Japan, enrolling more than 800.

The Christian Literature Society of Japan, of which Dr. S. H. Wainright, one of our missionaries, is secretary, is one of the great religious agencies of the country.

In 1907 the several Methodisms of Japan united and set up an independent Church, with which the various Methodist missions have since coöperated.

The result of the union has been very satisfactory, and the Japanese Methodist Church now has 136 organized congregations, 12,750 members, and a total Christian constituency of 16,170. The Sunday school enrollment is 32,734.

In 1915 the emperor conferred upon Bishop Harris, of the Methodist Episcopal Church, for many years a missionary in Japan, the Order of the Sacred Treasure. The ceremony was attended by many government officials and was a remarkable tribute to Christianity.

## THE UNFINISHED TASK.

Many consider that Japan is to-day the most important and urgent mission field in the world, owing to the large influence which that country seems destined to play in the future of the Orient. One writer has said: "As goes Japan, so will go the East."

Too great emphasis, therefore, cannot be laid upon the necessity of doing our utmost to Christianize Japan.

There was probably never a time when the gospel had a better chance to win its way in that country than now. The field is very inadequately manned, and the missionary forces should be largely re-enforced at once.

Seven hundred dollars will support a single missionary for a year, \$1,200 a married missionary; \$25 will pay the annual expense of a mission Sunday school; \$50 will take care of a scholarship; \$60 will employ a native helper; and \$150 will employ a native preacher for a year.

These furnish rare opportunities for individuals, Sunday schools, and Churches to have each a personal part in bringing Japan to Christ.

## JAPAN IN THE SUNDAY SCHOOL.

Of the monthly missionary programs for the Sunday school in 1917, several will be devoted to Japan. Every school should carry out these programs. They appear in the *Workers' Council* and the *MISSIONARY VOICE*. For information as to Sunday school textbooks on Japan see editorial "New Textbooks for Sunday Schools."

[This article may be had in leaflet form on application to the Board of Missions, Box 218, Nashville, Tenn. Single copies, free; fifty cents per hundred, postpaid.]

## Japan the Key.

REV. ED F. COOK.

[THE following article was written by Dr. Cook shortly after his return from a visit to the Orient as Foreign Secretary of our Board of Missions. It represents the judgment of a keen observer and close student of missionary problems and is worthy of more than a casual reading.]

JAPAN is the key to missionary advance in the Orient. She is the most awakened, the most advanced, aggressive, self-conscious, self-confident, and purposeful nation of the East. Her government is the best organized, best equipped, and most efficient. In the power of self-protection and self-propulsion she is far in the lead.

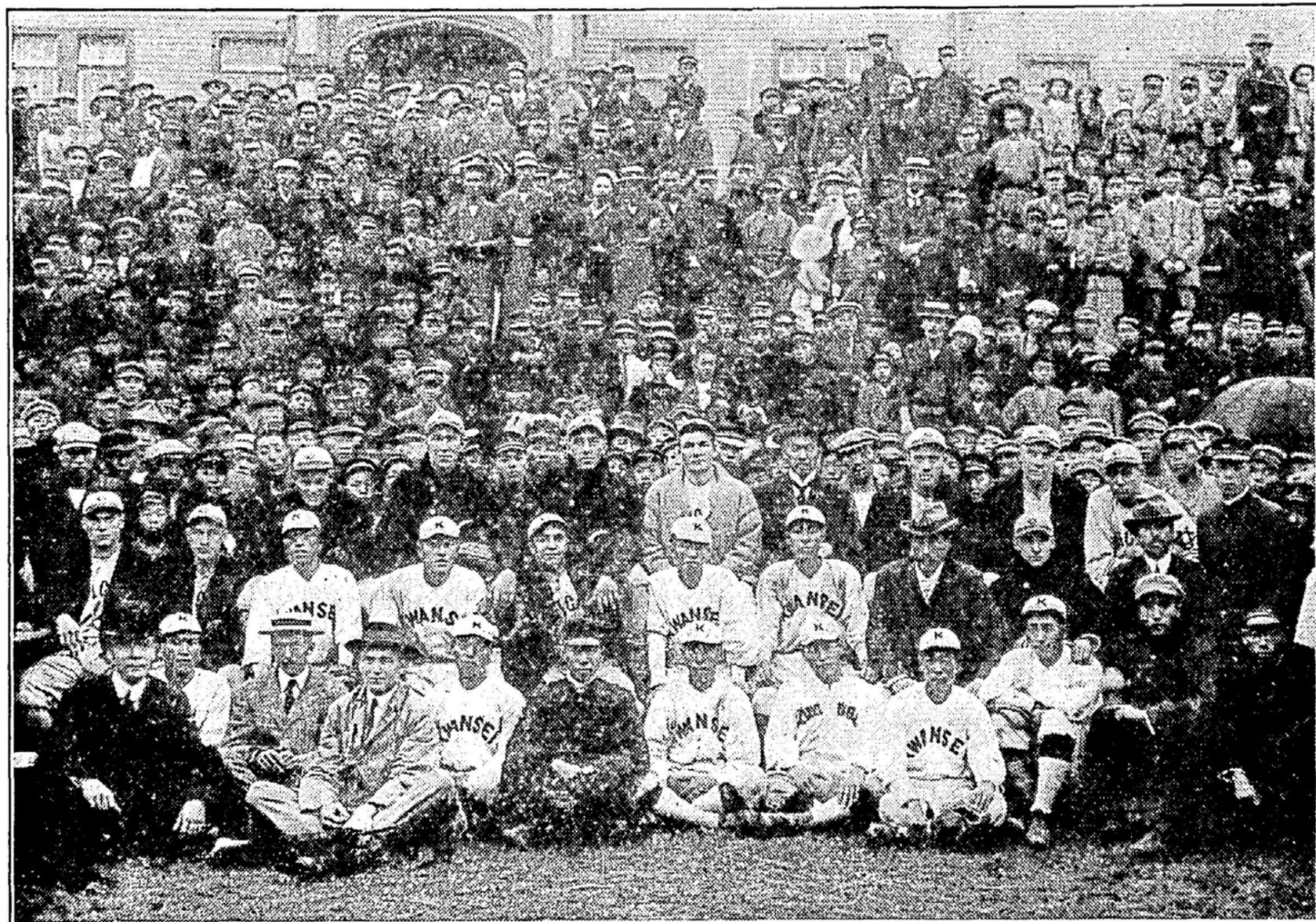
With a magnificently trained army and a powerful navy, she takes front rank as a military power.

Since the morning time of her new life Japan has had visions of intellectual superiority, commercial supremacy, and political control. In the effort to realize these visions she is building one of the

best school systems in the world, she is striving with characteristic vigor and persistence to control the commerce of the Orient, and she is driving forward with fixedness of purpose and boundless energy toward political dominance of the nations of the Far East. Victories in the Chino-Japanese and Russo-Japanese Wars gave new opportunities for Japan to realize on her visions. These she utilized with characteristic intelligence and promptness. Now the great war in Europe frees the hand of Japan to reach out after political

christian Japan will set back the kingdom of Christ in Asia for many years. On the other hand, no one who knows the Japanese will doubt that if Japan is Christianized and her national policies molded accordingly the whole Orient will immediately feel her dominant influence and readily yield to her presentation of Christianity. Japan regenerated would guarantee national order and peace in the Orient, religious liberty for all, and freedom for the Christian propaganda in every land.

If Japan is Christianized, Asia will be



BASEBALL TEAMS OF UNIVERSITY OF CHICAGO AND KWANSEI GAKUIN, AFTER A GAME ON THE KWANSEI GROUNDS, KOBE. THE AMERICAN TEAM WON BY A SCORE OF FIVE TO ONE.

and commercial control in China, the widest and richest field yet open to her.

Japan realizes that her material resources are greatly inferior to those of most other first-class powers and that the position and ambition of the nation require wealth as well as an army and navy. Her policy of territorial expansion is, therefore, pronounced. Her purpose to dominate the Far East is unquestionable. No one who has breathed the atmosphere of militarism in Japan will doubt for a moment her ability to conquer by force of arms every nation of the Eastern group; and no one who is acquainted with her policy in Korea will doubt for a moment that further control of the East by un-

evangelized within the century; if Japan remains pagan, Asia will be pagan. As Japan goes, so goes the Orient. The characteristic vivacity, vigor, purpose, and persistence of the Japanese, shot through and through with the spirit of Christ, would make them the greatest evangelizing agency ever turned loose upon the millions of the Orient. The very solidarity of the Japanese would make them a tremendous power for Christ; and their spirit of self-sacrifice, which has made them the greatest soldiers on earth, would, if pervaded and inspired by a vision of Christ, place them among the most effective missionaries the world has ever known.

But, alas! Japan is moving more rapid-

ly in the realization of her commercial and political ambitions than Christianity is advancing in its influence upon the national life of Japan. It is true that the influences of Christianity in Japan have been tremendous during the last generation. The impact of Christian civilization and the influence of the Christian missionary and his message have shaken Japan from her old foundations and have brought her into the light of a new day, wherein wonderful miracles of grace have been wrought, far-reaching reforms accomplished, and great influence exerted over public thought and public morals. But Japan is not yet Christianized. Her millions are still unreached. The work is only begun. We have scarcely touched the fringes. As Japan goes forth to master Oriental nations, she goes without Christ, without his influence dominant in any sphere of her life. She goes forth selfish, ambitious, without sufficient moral foundation, and wholly without spiritual ideals, except as they have been born in the souls of a few great leaders who are not able as yet to dominate the thought and life of the nation.

All this means that the Church must plan her campaign of evangelism in the East about Japan as the strategic center. We never faced a greater opportunity nor a more urgent responsibility than the one we now face in Japan—namely, to give to that potential and purposeful people the gospel of Christ. We should immediately improve the equipment of the small company of evangelistic missionaries on the field, thus increasing their efficiency. Especially is this true of the number of women for superintendents of groups of Bible women, whose evangelistic influence through house-to-house visitation is immediate and immense. If ever we are to bring a nation to Christ, the mothers of the land must be saved. To this end the Bible women labor. Their numbers should be increased and their efficiency promoted. Social custom in Japan, however, renders it expedient to multiply the number of Bible women and makes it impossible to increase the efficiency of their service, unless there is a corresponding increase in the number of women missionaries for the adequate superintendence of Bible woman's work. It is a hopeful sign for Japan that the Woman's Department of our Board has consented to take a share of the work for women in Japan. It is a surprising fact that the Church has not increased the number of evangelistic missionaries in Japan in twenty years, in spite

of the fact that this is the most strategic point of missionary opportunity for us in all the world.

The Methodist Church of Japan is making sure but slow progress against the tides of rationalism and infidelity which swept over Japan in the days of her first awakening. The Methodism of Japan is brave and strong, but her fruits must be conserved and her endeavors multiplied. To this end better equipment and evangelistic reinforcements are the outstanding needs.

Again let me say that Japan is the key to the missionary situation of all the East. For the Church to withdraw her hand and lessen her effort or mark time in an hour so big with opportunity, so potential with influence in the history of Japan, is to ignore the signs of the times and to scorn the providences of God. May God help our Church to see her present-hour duty to the Sunrise Kingdom and to send an adequate force of men and women big enough and strong enough to lead that wonderful people into a knowledge of Christ and thus prepare them for Christian leadership in the Orient!



#### WORK OPENED IN NEW VILLAGES.

REV. N. S. OGBURN, JR., MITAJIRI, JAPAN.

WE have opened work in two new villages where no others are doing work—one a city of thirty thousand, a mining center. At our first meeting at this latter place we had forty children, and then for the adult meeting we had thirty grown-ups. Our new church at Tokuyama is going up rapidly, and we hope to be in it by fall. Tell some of our people that the money they put into one church would build every church and chapel we have in Japan.

I have given tracts personally to many people in almost every village around me and to some several times. I shall keep this up, hoping it will be an opening wedge.



#### JAPANESE GIVES \$25,000 TO CHRISTIAN UNIVERSITY.

A JAPANESE business man, a graduate of the Doshisha, the great Christian university in Kyoto, Japan, has made a gift of 50,000 yen (\$25,000) to the Doshisha for the completion of a modern library building. This is the largest single gift by a Japanese Christian for religious purposes, and it is believed by Christian leaders in Japan to be the beginning of a new era of such benevolence.—*Missionary Outlook*.

## Miss Maud Bonnell—An Appreciation.

CONTRIBUTED.

SORROW fills our hearts as we chronicle the sudden going away of Miss Maud Bonnell, for sixteen years a missionary under the Board of Missions of the Methodist

Episcopal Church, South. She fell asleep on November 30 in Los Angeles, Cal., where she was stopping prior to sailing for Japan after a furlough in the homeland.

Although frail in body, the benign climate of California and a rigid diet were so beneficial to her health that her physician felt that she might be permitted to return to her work. It was felt that even a short term of service would be of inestimable value, and her desire was that she might work and die among the people she loved.

The outstanding work of her life as a missionary was her leadership of the Lambuth Memorial Bible School. Her appointment to the principalship of this institution was most fitting, and to it she gave her best efforts. Her close personal touch with the Bible women and her fellowship with all Japanese Christians made her the friend and helper of every seeker after a better life. She was a devout student of the Bible and a woman of prayer. Her faith claimed nothing short of Japan for Christ, and all the energies of her prayer life were directed toward this accomplishment.



MISS MAUD BONNELL.

Episcopal Church, South. She fell asleep on November 30 in Los Angeles, Cal., where she was stopping prior to sailing for Japan after a furlough in the homeland.



MORNING PRAYER IN MISS BONNELL'S SCHOOL.

## Reminiscences of Early Missionary Work in Japan.

BISHOP WALTER R. LAMBUTH.

THE first Japanese helper whom we had in Japan was Rev. T. Sunamoto. He appeared one day with a letter of introduction from a missionary in Yokohama. His story was that he had been for years a pilot on rice junks in and out of Japanese ports. He wanted to see the United States and sailed for San Francisco. On landing he was met by a Japanese, who was a stranger, but a Christian. This man took him to the gospel society and there explained to him what Christianity was. Sunamoto was so convinced of the man's earnestness and the truth of his statement that he threw into the fire his pilot license and remarked: "I shall no more pilot boats if these things are true, but return to my country and pilot my people to Christ."

He worked five years in California as a cook and family servant, studying both English and Japanese at night. Finally he was so overcome by the thought that his Buddhist mother was unconverted that he returned to Japan and offered himself to the missionaries as a helper. He went down to Hiroshima, which at that time we had not yet entered. Within two weeks we received a letter and then a telegram saying: "My mother is interested. Come down and help me." Dr. J. W. Lambuth and Dr. O. A. Dukes took a coasting boat and went. Sunamoto was holding a little Bible class in his brother's shop, his brother being a stocking maker. The class was composed of his brother, his brother's wife, his mother, and his sister. When the missionaries came, he said: "You take care of the class, and I will drum up my friends." Within less than a month the Bible class had grown to a hundred. Out of that group there grew the great work

we have along the northern shore of the Inland Sea, comprising two districts and hundreds of Church members.

The history of Y. Yoshioka, for years President of Kwansei Gakuin, our great boys' school in Kobe, is no less interesting. He came one afternoon to my home and said: "I have seen one side of Western civilization. The Europeans who represent that side drink, gamble, dance, play cards,

engage in horse-racing and betting. I do not believe that your civilization is built on such a foundation. It could not stand. I believe there is another."

I assured him that there was another side and, after a few minutes' conversation, asked him if he would accept a New Testament, having marked some passages. He did so very graciously and promised to read it. He returned in two weeks and said he had dismissed some fifteen of his students (for he was teaching school) in order to have time for more careful study of the Book. Within three months he was soundly converted and was baptized in the dining room of Dr. J. W. Lambuth.

His mother, who was an ardent Buddhist, came to the service and secreted herself behind the door, intending to protest publicly. She was so overcome by what she afterwards said seemed to be an atmosphere filled with some spiritual presence that she said nothing, but returned to her home, when she put her household goods in a box, set them in the back yard, and said she would not worship them any more. The son began family prayer with his mother and a maid-servant. He married a Christian woman later on, and that daily devotional service went on until their house was filled with heathen neighbors, whom they invited ev-



GRAVE OF DR. J. W. LAMBUTH,  
KOBE, JAPAN.

His last message to the Church was:  
"I fall at my post. Send more men."

ery morning to prayers. This resulted in the conversion of his mother and sister and a number of the neighbors. He was our first preacher of the gospel and afterwards

came to Vanderbilt University, and for a year he was on trial in the Tennessee Conference. He then returned to Japan, where he has rendered notable Christian service.



## Why Send Missionaries to Japan?

H. W. MYERS, D.D.

THE attitude of many people toward mission work in Japan is illustrated by that of the good lady who was shown a piece of exquisite Japanese embroidery and exclaimed that she would never give another cent to send missionaries to people who could do work like that. What are the reasons why we should send Christian missionaries to the Japanese?

1. As followers of Jesus Christ we are commanded to go into all the world, preach the gospel to every creature, and make disciples of all nations. This command includes Japan and every other nation under heaven.

2. Japan has religions of its own, Buddhism and Shintoism, which have high and beautiful moral teachings, and we are sometimes told that these religions are superior to Christianity. Their system called "Bushido" teaches a high standard of patriotism and self-restraint. Why not leave them alone, we are told, in the enjoyment of their own religions? But thoughtful Japanese will readily admit that these religions and teachings have no power to save them, even in this life. There is no power back of them. Witness the unblushing immorality of the brave Samurai, the frequent scandals occurring among the head priests and in the government.

3. The Japanese are a civilized people with a civilization older than our own. Five hundred years ago they had a stable government, with laws, history, art, and literature. When Perry landed there, in 1854, he found the Japanese a highly civilized nation. Since then they have added whatever seemed good from the civilizations of Europe and America and in some points have surpassed us. But can civilization save men? Civilization without Christ is a menace and only plunges men deeper into sin. Do we feel that we can dispense with our Churches and our religion because, forsooth, we are civilized?

4. The Japanese are an educated people. Education is compulsory and universal. It is said that ninety-eight per cent of the children of school age learn at least to read and write. All religious instruction has

been carefully excluded from the schools. The experiment is proving to the leaders that education alone will not produce character. Education alone will not save men either here or in Japan. Character must be built on religious faith.

5. Japan ranks in importance as the greatest of all mission fields. It is the only first-class power among all the heathen nations of the world. It is the key to Asia and the leader of the Orient. Mr. Sherwood Eddy says that if the Christian Church cannot win Japan for Christ it can never win the rest of Asia. The Japanese are to be found in almost every city of Eastern Asia. Their textbooks are translated and used in the schools of China. They have already formulated a Monroe Doctrine of their own for Asia. As far as we can see, Japan will continue to grow in power and importance for many years to come. Do not its power and influence constitute a special challenge to the Christian Church to send out missionaries and win Japan for Jesus Christ?

6. With all its civilization and education, Japan is still a heathen nation. Its population is between fifty-five and sixty million, and it is estimated that more than forty million of these have never had an opportunity to hear the gospel. The Christians number a little more than a hundred thousand, and there are twice as many heathen priests as there are professing Christians in all the empire. The army, the navy, the public schools, and the universities have all been our bitter opponents in the past. We must have Christian schools to raise up leaders, Christian books, magazines, and newspapers to build up a healthy public opinion; and Christian seminaries to raise up a Japanese ministry. For this work missionaries are still needed.

7. Has the time come when the work of evangelizing Japan can be left to the Japanese without foreign help? Ultimately this must be done, and our Japanese fellow workers are taking an ever-increasing share in this work. We look forward to the time when Japan shall be a Christian nation and shall have no more need of foreign missionaries than we have in America. If ev-

ery missionary were withdrawn to-day, Christianity would continue to grow and spread. But the rate of growth would be much slower, as most of the Japanese Churches are still weak and unable to do much aggressive work outside their own borders.

8. What is the work for which missionaries are needed in Japan to-day? First, to open up new work in the myriads of towns where there are no Christians or Churches. Experience has shown that the foreign missionary can often get a hearing where the

Japanese minister fails completely. Secondly, in the organization and building up of struggling little Churches the presence of a missionary and his family or an occasionally visit from one is a great help. Thirdly, without missionaries most of the Christian schools of Japan could not exist. Fourthly, in the theological world missionaries are needed as a conservative force to restrain the destructive radical tendencies that appear in some quarters.

Why send missionaries to Japan? In a word, *because they are needed.*



## A Visit from a Son in the Gospel.

REV. W. E. TOWSON, EASTMAN, GA.

ONE night nearly twenty-five years ago a Japanese youth of about fourteen years called at our home, in the outskirts of Osaka, Japan, and asked if I would teach

rolled as a pupil in our Eiwa Ya Gakko, or English night school. He showed himself diligent and faithful, clerking in the daytime and studying in the evening.

A part of our school course was a half hour of Bible study each evening. Young Yoshizumi not only participated in this, but eagerly entered Mrs. Towson's Bible class, held in our home, as well as regularly attending our Sunday school and church services. Although reared in a Buddhist family, he soon gave up his Buddhism and, after a probation of some months, accepted Christ; and I had the joy of baptizing him and receiving him into the East Osaka Church. He was soon made a steward and has continued in that relation for over twenty years. In those early days our East Osaka congregation was a feeble folk, and we were worshipping in the front room of a "hired house." Now they have a brick church building and a parsonage and are fully self-supporting. They have become one of the strong Christian forces of Osaka, sometimes called the "Manchester of the East," a city of a million and a half of people.

One day Brother Yoshizumi brought to me for translation and explanation an English letter from an Indian firm located in Bombay. They asked for sizes and prices of knit goods and for samples of the same. We arranged the answer, and in due time a large order was received. This was followed by a business that increased rapidly for several years. The volume of business with India in this particular line was now so great that it attracted the attention of the commercial department of the government. An inspector was sent to look into the matter, and it was found that the credit of the increase was due to Mr. Yoshizumi, who was then about twen-



MISS MANIE TOWSON.

The accomplished daughter of Rev. and Mrs. W. E. Towson, who, following in the footsteps of her parents, has gone as a missionary to Japan.

him English. As I had a night class of English students, I readily consented. Thus Taketaro Yoshizumi was duly en-

ty-five years of age. The next step in his business evolution was an offer from the government to send him for special study in business to the United States. His contract with the government required an absence of fourteen months. Just before leaving, Mr. Yoshizumi did a thing that was as unusual as it is interesting, and it proclaims loudly his sense of obligation to the Church. Calling on me to say good-by, he handed me a sum of money, with the statement: "I am to be absent fourteen months, and here are my Church dues for that time. I want you to pay my assessment regularly for me." No wonder that East Osaka Church is now self-supporting, possessing a steward with such a spirit. How many stewards of our Church in this country have ever had an experience with a departing member that would duplicate this?

While in the United States Mr. Yoshizumi made business arrangements with several machine manufacturers to represent them in Japan. These relations he carried out with increasing success for the past ten years. He now has three business houses in the chief manufacturing centers of Japan—Osaka, Nagoya, and Tokyo. He has just made his fourth business trip to the United States, bringing with him his chief mechanic. In addition to these, he has made two trips to Europe and one around the world.

Mr. Yoshizumi was in the United States this summer and during his visit wrote me several times and telegraphed me thirteen times planning a meeting with us. As the family was scattered, we finally centered in Nashville; and Mr. Yoshizumi came down from Chicago and spent nine hours with us, returning the same day. That was a blessed season together, as we lived over the past, considered the present, and forecast the future. Our communion in Jesus was very sweet with this our son in the gospel, and he has since written us that it was the next thing to a visit to his own family. To us the memory of it all will be a perpetual joy until we renew our fellowship "before His face." We joy and rejoice, not only in the manifest development of our friend and brother in all those qualities that make for a splendid manhood as well as in his substantial progress in business affairs, but chiefly in this, that our brother, dearly beloved and longed for, our joy and our crown, stands fast in the Lord.

Mr. Yoshizumi married the daughter of a prominent Japanese pastor. She is a lady of culture and refinement and is one

with her husband in the establishment of a Christian home. Their two children, a boy and a girl, have been baptized. To have had a little part in bringing the father of this family out of the darkness of Buddhism into the light of a Christian faith and life is worth the fifteen years of service we were privileged to give Japan. This is the work the Christian missionaries are doing all the time in the lands across the sea. And I want to say to any reader who may have the opportunity to go to the regions beyond: "Seize it and go rejoicing, counting it as your life's highest privilege."

There are some critics who claim that the Orientals become Christians for what they can get out of it in a material way. What will such say of the one of whom this is written, who used thirty-six hours of a brief and a very expensive trip and spent nearly one hundred dollars for a visit of a few hours to those who had led him to Christ? In all my contact with Japanese Christians I never met one who I believed became a Christian for material benefit. Shame be upon those who thus accuse these "little ones" of Christ! It were better for them that a millstone were hanged about their necks and that they were drowned in the depths of the sea.



#### SOUTHERN PRESBYTERIAN WORK IN JAPAN.

REV. S. M. ERICKSON, of the Southern Presbyterian Mission in Japan, gives the following summary of the work of his Church in that country:

"The Presbyterian Church in the Sunrise Kingdom is known as the Church of Christ in Japan, and all the missionaries holding the Presbyterian and Reformed teachings work in coöperation with it. The Church of Christ in Japan is composed of seven presbyteries, of which Naniwa Presbytery is one of the largest. All the work of our Southern Presbyterian Mission is within the borders of this presbytery. The thirty-ninth meeting of the presbytery was held in Takamatsu this spring, bringing together ninety earnest workers.

"The following statistics give the results for the year 1915-16: Self-supporting Churches, 18; partly supporting Churches, 24; unorganized preaching places, about 45; baptisms, 738 (129 more than last year); total membership, 7,640.

"There are ten Churches with over two hundred members each. Contributions, 24,432 yen (\$12,216). There were six Churches that gave over one thousand yen each. Twelve new men were made licentiates."



# THE HOME BASE



## Missions in the Sunday School.

### The Romance of Missions—Program for February.

PREPARED BY BLANCHE WYATT.

#### SUPPLIES AVAILABLE.

THE following supplies will be needed through 1918: Quarterlies on Japan: "Japan, the Key to the East" (seniors), 20 cents; "Heroes of Faith in Japan" (intermediates), 20 cents; "Boys and Girls of an Island Empire" (juniors), 10 cents; "About Little Folks in Japan" (primaries); teachers' book, 25 cents; drawing for pupils, 10 cents, for use with latter course. Celluloid flag pins, Japanese, 20 cents a dozen, \$1.25 per 100, postpaid. Japanese lanterns, all sizes; bucket style, 35 cents a dozen; fancy-colored, \$1.15 per dozen. Missionary map of Japan, showing our mission stations, 75 cents. Japanese curios, set \$1.50, postpaid; Japanese decorations, festoons in red, white, and yellow; Japanese crepe paper; Japanese flags, 11 by 18 (No. 7), \$1 a dozen; No. 10, 35 cents each. Japanese post cards, colored, 25 cents a dozen. Order from Sunday School Supply Department, Smith & Lamar, Nashville, Tenn.

Song, "Beautiful Japan," free. Only two or three copies to the school. Send two cents, to cover postage. Order from Mrs. B. W. Lipscomb, 810 Broadway, Nashville, Tenn.

Booklet, "A Handful of Facts about Japan." Useful facts in concise form. For free distribution to Sunday school teachers and missionary workers. Order from Board of Missions, 810 Broadway, Nashville, Tenn.

Japanese play, "Sunlight or Candlelight," 25 cents each. Five copies necessary. Unusually fine; very simple; five characters required. Order from Missionary Education Movement, 156 Fifth Avenue, New York City.

#### SUGGESTIONS TO COMMITTEE.

Let everybody on the program be well acquainted with his part; let no response

be read, but all be given spontaneously; tell each one exactly whom he will follow.

#### PROGRAM.

Call attention to the missionary calendar, which should have reached your superintendent by this time. Leader asks the following questions:

"Did any of you ever hear of a missionary program in the Sunday school ten years ago? If so, please stand up.

"Did anybody here ever see a Sunday school quarterly on missions earlier than two or three years ago?

"Now let anybody stand who knows of a college or university that had a chair of missions until the last few years." Nobody stands. "Yet Missionary Day has now become an established thing in the Sunday school program. The quarterly missionary lesson has come to stay, and in the last two years we have put on a splendid series of missionary quarterlies. All the greater universities and colleges, secular as well as religious, have recognized the importance of the missionary enterprise and have established chairs of missions. Yale University took the lead in this matter about twenty years ago.

"All this indicates, does it not, that people are beginning to recognize missions as one of the greatest enterprises in the world. In the last quarter of a century many of the world's ablest men—men of recognized scholarship and of capacity for world leadership—have been devoting themselves wholly to missions; men like John R. Mott, Robert E. Speer, Arthur J. Brown, S. Earl Taylor. Bishop Lambuth is a notable example in our own Church. Recognizing the great part missions are playing in the world's development, people are interesting themselves as never before in mission study. But there are still those, of course, who say that missions are not interesting. I should like to know your

opinion. Is the study of missions interesting?"

Response: "I think so, for many reasons. For one thing, the missionaries have opened to us a good part of the geography of the globe. They have been the greatest explorers in the world. Take, for example, that interesting continent, Africa. Look through all African history, and you will not find a name to set beside that of Livingstone as an explorer and discoverer. The same is true of many other lands where the missionary has been the pioneer. Our own Bishop Lambuth many years ago was made a Fellow of the Royal Geographical Society of London because of his extensive missionary travels and explorations. The great Batetela tribe in Central Africa was wholly unknown to the people of our country until he penetrated the jungles and established our mission there three years ago."

Response: "Another very interesting fact is that the missionaries have been the chief creators and translators of the world's languages. Many lands to which they have gone had no written language, not even a written alphabet. Straightway the missionary learned the spoken language and reduced it to writing. This was notable as one of the first things our missionaries to Africa set about doing, so that the Bible could be given to the people in printed form. In this way hundreds of languages have first been reduced to written form by missionaries. It was Morrison in China, Carey in India, Hepburn in Japan, Gale in Korea, who made the first dictionaries of the languages of those lands and thus made it possible for foreigners to study them. This service to the world has been invaluable from the standpoint of science as well as commerce."

Response: "For many generations the world's diplomacy was practically dependent upon missionaries. Writing to the United States government, Dr. Wood, head of our embassy in Siam, said: 'The king of Siam has informed me that he thinks it will conduce to the friendly relations if Dr. Mattoon [a missionary] might be named as the first American diplomatic representative. Of all relationships between Eastern and Western nations in the last century, none has been more free from friction and misunderstanding than those that have prevailed between the United States and Siam, and I believe it is largely due to the character given to those relations by the hand of the missionary, trusted by his own land and loved

by the Siamese.' Mr. Reed, American minister to China, once wrote thus: 'Without the missionaries as interpreters, public business could not be transacted. I could not but for their aid have advanced one step in the discharge of my duties here or read or written or understood one word of correspondence or stipulation.'"

Response: "Missions have done much to promote commerce between the nations. For over a hundred years the missionary movement has been at work awakening the dormant life of backward nations. Missionaries have been laying the foundations of civilization and have thus created a demand for its comforts and commodities that never existed before. Thus commerce has sprung up in the missionary's footsteps. For example, their educational work calls for literature. Literature calls for printing presses and all that goes with them. Soon there are multitudes demanding reading matter, newspapers, pamphlets, calling through commercial channels for presses, paper, type, ink, type-setting machines, etc. The same is true of everything else that goes with civilization. A convert in Eastern Asia said: 'The gospel has added a second story to our houses.' In the same way it has created a demand for glass windows, furniture, stoves, pictures, plumbing, sewing machines, etc. Bishop Hendrix, when in Shanghai, met an English merchant who said to him: 'We find that our very commerce in China is based upon the missionary. He precedes us into the interior and becomes the means of our communications with the natives.' Business men in Christian lands might well promote missions for the sake of commercial progress alone, even if there were no better reason."

Response: "Missions are interesting to me from a wholly different standpoint. It is romantic, stirring to read the stories of pioneers; and missionaries are pioneers in the truest sense of the word. It is interesting also to compare my present state with what it would have been had not a missionary come our way. Our ancestors drank blood from human skulls. Doubtless we would be doing the same to-day but for the coming of the missionary to our forefathers. What missions did for our forefathers hundreds of years ago they are doing for the world's benighted millions to-day."

Response: "The study of missions is interesting to me because it is a wonderful story of heroism and unselfishness in times when ease is the watchword of the multitudes. This is true, not only of those

who first went to the mission fields, but of the missionaries to-day as well. The *MISSIONARY VOICE* of October tells this story: 'When Mr. and Mrs. John A. Stockwell were preparing to return to the Congo, they met a severe test. Their baby son, Walter Lambuth, must not go back, said the doctors. Having contracted in Africa a tropical disease from which he barely escaped with his life, his return to Africa would be extremely precarious, if not fatal. The parents must choose between their first-born, still but a baby, and thousands of poor blacks beyond the sea, eagerly awaiting their return with the words of life. They sailed last month, and the baby remained behind. They will not see him again for years. The parents, months distant, can only dream of him day by day and wonder if he is well, what he is doing, and how he will look when they see him again.'

Pupil: "Is it possible for Sunday school classes to take up this wonderful study?"

Leader: "Yes. Our own Mission Board has prepared some special missionary quarterlies."

Teen-age boy: "Is there anything that would suit fellows of my age?"

Leader: "Yes. There is a thrilling book of missionary biography. 'Heroes of Faith in Japan' is the title."

Another boy: "What do these quarterlies cost?"

Leader: "Twenty cents each. In some cases, where the Sunday school has not been willing to pay this much for them, the pupils have bought the quarterlies themselves."

Junior pupil: "Are there any missionary quarterlies for juniors?"

Leader: "Yes, a delightful study called 'Boys and Girls for an Island Empire.' This is ten cents a copy."

Senior: "Has the Mission Board left out the seniors in this plan?"

Leader: "No, indeed. There is an excellent quarterly, 'Japan, the Key to the East,' 20 cents a copy. Men and women who care to keep up with world conditions cannot progress very much without the information given in that quarterly. Japan is a nation to be reckoned with. It is time we knew her. I wish that every one of our pupils might have one of these quarterlies on Japan, whether their classes study them or not. Now, when you teachers and pupils go to class, I want you to talk over this mission study question, come to a decision, determine when your class will give a quarter to mission study, and get ready. You will enjoy the study greatly, I know."

## Woman's Missionary Council.

### PROGRAM FOR FEBRUARY.

"FRUITS OF THE YEARS IN CHINA."

BIBLE lesson: "The Challenge at a Time of Great Prosperity and Possibility." (1 Kings iii. 4-15.)

Hymn 45.

Prayer: That special strength may be given our missionaries in China, that they may lead the young lives under their care into vital touch with Christ.

Reports of officers.

Reports of committees.

General business.

Leaflet, China: "Beginnings in China," "Types of Work," "Story of McTyeire."

Character sketch: "Story of Helen Richardson."

Quiz: Name and locate schools; name missionaries. (See Council Report.)

### BIBLE LESSON.

"THE GREAT CHALLENGE OF THE AGES."

(1 Kings iii. 3-14.)

MARY L. HARGROVE.

No truth is more apparent in the Word of God than that God is ready to meet and supply not only man's needs, but also man's loftiest aspirations. God has ever sought the spiritual development of his people and has assured them of his coöperation and supply of power in any required service—Moses (Ex. iii. 10-12), Gideon (Judges vi. 11-16). The slowness of God's servants to avail themselves of his challenge and consequent infilling with power has hindered the spread of his kingdom at home and abroad.

We are to study to-day the story of Solomon's receiving and availing himself of God's wonderful challenge, "Ask what I shall give thee," with its implied assurance

that his desire would be granted. Like Solomon, we are commanded to ask. God has no favorites, and he is still eager to bestow upon his ready servants the fullness of his gifts. Upon only one, himself a Son of man, are we told that God's spirit and power were bestowed without measure. (John iii. 34.)

Read 1 Kings iii. 3-14.

Solomon had just ascended the throne of Israel and had come to the old tabernacle at Gibeon to consecrate himself and his nation to God. He had the greatest reverence for the God of his father David and was deeply conscious of his need of divine power in the great task before him.

Let us here learn a lesson of what qualities God requires in his servants before his unlimited challenge can be theirs:

1. Their realization of the greatness of their task and of their need of divine power. (1 Kings iii. 3-5.) Solomon's worship that day had brought him in tune with God, and he was in a right frame of mind to hear's God's message. Dulled ears too often hinder the recognition of God's message to us.

2. Gratitude, humility, and unselfish rec-

ognition of duty are necessary in order that God's servants may wisely avail themselves of his challenge. (Verses 6-8.)

3. "A wise and understanding heart" is still the need of workers for their Lord. (Verse 9.) Breadth of vision, discernment of good and evil, sympathy for the needy, administrative power, seeking God's honor and glory—all these are embodied in Solomon's choice and are requirements also for life's commonest experiences.

4. God's pleasure in Solomon's wise request and bestowment of more abundant blessings. (Verses 10-12.) God loves to give in exceedingly abundant measure. We limit our blessings by failing to take what he offers. Again, we lose our blessings by lack of faithful obedience to God's will. (Verses 13 and 14). Solomon forfeited the large blessing of "length of days" by his disobedience. "Seek ye first the kingdom of God, and all these things shall be added unto you." Put first things first, and the others follow naturally.

Are we meeting the responsibilities and possibilities of our God-given tasks with "a wise and understanding heart"?

"Ask what I shall give thee."



## Why Missions in Time of War?

MRS. A. B. SMITH.

ROBERT E. SPEER has said that the Great Commission was not given in time of ease nor conditioned upon the convenience of men to carry it out. World facts which made the preaching of the gospel necessary then have not been changed by new conditions that have arisen, except to make the need more urgent. As Christians we must help to meet all the obligations of the present, but foremost is the great constructive work of spreading Christ's message among the nations and planting everywhere the principles of the gospel.

The work of foreign missions has never been stopped by war and must not be now. The missionary societies of Great Britain were launched in the midst of great European wars. The first foreign missionaries from the United States, sent out by the American Board, arrived during the War of 1812. The Southern Presbyterian Church began its missionary work during the Civil War. Surely the Church is stronger and vastly richer now than then.

The great need of the present and greater need of the future should convince one of the need of missionary work in time of war. The increase of suffering among

Christian nations does not diminish the chronic suffering of Asia and Africa. The hungry of these lands are not the less hungry because of the want in Europe. Our debt to India is not lessened because of our added debt to Armenia and Belgium. Added to the great war needs comes an appeal from the whole non-Christian world. The mission boards of America are calling for 537 men, including 230 ordained preachers, 82 doctors, 120 teachers, and 385 women missionaries.

At the close of the war missionary needs and opportunities will be even larger. "A half million teachers will be needed for the new primary schools of India. Shall they be pagan or Christian? Fifty thousand physicians will be needed for China; we may help to give them Christian training. Peace will bring opportunity to reach two hundred millions of Mohammedans and decide the conflict for the possession of Africa either for Christ or Mohammed. Mexico and South America will need new statesmen—like policies which we may help to form."

Facing such stupendous responsibility and opportunity, the Church needs a deep-

er consecration, larger love and vision, and multiplied offerings of men and money, that she may be prepared to meet them.

When the call of our country was made for men and money, a million men and a billion dollars were voted unhesitatingly. Quoting from the *Missionary Review of the World*: "Ten million men have been listed in the American draft, two million of whom will be trained for the United States army. This is more than twenty-five times the number who ever volunteered for Christian service in foreign lands. Both armies are serving mankind, but are not the numbers disproportionate? Several years ago the Student Volunteer Movement asked for 20,000 new missionaries in thirty years, that the world might be evangelized in this generation; but this was deemed too great a tax on the universities and colleges of our country. And yet in the last three years these universities and colleges have put into the war twice as many men as were asked for in thirty years to preach the gospel. John R. Mott says that never again will he be guilty of asking such small things of the young people of America for the kingdom of Christ. More wom-

en are volunteering for Red Cross work in the city of New York alone at one time than have gone out as missionaries of the entire Protestant Christian Church in the past one hundred years. Women workers are needed for both kinds of service, but is not the difference too great?"

Despite the great need, only one-eighth of the women of the Southern Methodist Church are enlisted in the great cause of missions, serving under both the banner of the cross and their country's flag. Loyalty, love, and sacrifice given to these will result in glory for God and his kingdom, victory for the nation whose God is the Lord, and peace to her who has given her life in their service.

In the Tennessee Conference our woman's missionary work has gone steadily forward this year, notwithstanding the claims of war. Doubtless that of the other thirty-nine Conferences has done the same. New responsibilities will not hinder the fulfillment of former claims and obligations. The women of the missionary societies of Southern Methodism can and will do this and not leave the other undone.



### Mid-Year Executive Committee Meeting.

THE Executive Committee of the Woman's Missionary Council held its mid-year meeting November 14-20. Every member was present except Miss Davies, who was kept away by illness. There was evident in a marked degree a spirit of seeking after God's way and God's will concerning the great work committed to their hands. The record of the year now passing was heard, and plans for the incoming quadrennium were discussed. The growth in children's and young people's work is gratifying. Splendid growth in the auxiliaries, evidenced by increased numbers and funds, was reported. Much interest centered about the advance in interdenominational spirit and in coöperation with other boards in large movements. A constitution and by-laws providing for the organization of missionary societies among women and girls in foreign lands was adopted and is already in operation.

Scarritt Bible and Training School reported an interesting group of young women in attendance. Night classes are serving the needs of business women in Kansas City, and extension courses have been added to the curriculum and are proving

popular. The new plans for medical work in China received much consideration, and the treasurer reported funds which might be available for a beginning in the establishment of larger medical education of Chinese women.

Miss Layona Glenn, but recently returned from Brazil, Miss Frances Burkhead and Miss Martha Pyle, from China, and Miss Annie Belle Williams, from Japan, came before the committee. It was a matter of regret that the illness of the General Secretary prevented his attendance at the meeting.

The program for the coming session of the Council was planned. It is not too soon to ask the interested groups throughout the Church to pray earnestly for the guiding hand of God in the affairs of his kingdom, as they shall be dealt with in that meeting.



GRACE CHURCH, Bluefield, W. Va., has taken the entire support of Rev. Cary Touchstone. Rev. W. M. Morrell is pastor. They are delighted with the arrangement.

## How to Report an Annual Meeting.

*Dear Voice:* I am moved to write you a letter for which I ask space in your columns. I am a regular attendant at Conference missionary meetings. Sometimes I go as a visitor and sometimes as a delegate, but I always go. The annual meeting is my Mecca and stands out in the year's experience as a thing to be desired and striven for. I love the "gathering of the clans" and the inspiration which comes from association with people of like interests and motives. I love to hear the Conference officers tell of the year's work, the trials and triumphs, the problems and the growth, the smallest detail as well as the big results.

When I go back home, I make it a point to go to the first meeting of my auxiliary, where the delegate gives her report. She is usually allowed all the time she wants in which to tell of the things which she saw and heard. Let me say in her behalf that she is frequently a "new member" or one who lacks interest, and the auxiliary desires to bring her into more active cooperation. She reaches the place of the annual meeting practically ignorant of the organization of which she is a representative. She has been given very little instruction by the president of her auxiliary, and about the only clear idea she has is that it is her duty as a delegate to report the proceedings. She is fully resolved to do it faithfully. Her usual procedure is after this manner:

She notes carefully the number of the hymns and the exact time at which they were sung, also the passage of Scripture read and whether Mrs. A—— or Mrs. B—— offered prayer. She goes into elaborate detail in describing the organization of the body, the seating of the delegation, the appointment of ushers, pages, and local committees, sometimes giving their names. However, when she comes to the

reporting of addresses delivered, of reports read, of Bible lessons given, she generally deems it sufficient to report after this manner: "Mrs. A—— gave a most excellent report"; "The Conference listened to a thrilling address by Mrs. B——"; "Dr. Jones spoke for an hour, and his words were helpful and inspiring"; "The Bible hour was much enjoyed"; "Mrs. C—— melted all hearts with her touching appeals." Not often does she get hold of

the kernel in the nut—the real heart of the report, the address, or the Bible lesson. She does not herself grasp the central truths and so does not bring them to her listeners.

So, as I listen to the things she thinks worth while to tell, I do not wonder that the women leave the meeting still in doubt as to the objects for which they are paying their money or the methods by which it is bringing things to pass or the tremendous significance of the organization of which they are integral parts.

It is easier to destroy than to build and to criticize than to direct. So I find myself facing the proposition of outlining the work of successful reporting, viewed from the standpoint of a listener, to the end that those who did not hear the inspiring addresses and reports and Bible lessons may, nevertheless, profit by them. I will suggest some such outline as the following:

1. Get the central truth of the Bible lesson, with such illustrations and amplification as will help to convey the spirit of the lesson and its teaching.

2. Make a summary of the report of each Conference officer, giving important statistics and outstanding facts. Note carefully all instructions or suggestions for auxiliary officers. If new methods of work are reported as having been successfully employed in any auxiliary, make a note of them and give these enthusiastically. They may fit in your own society.

### THE NEW YEAR.

MRS. I. ELIZABETH ELSON.

ANOTHER year of mercy, of tenderness and grace;  
 Another year of gladness in the shining of Thy face;  
 Another year of promise, with judgment yet unweighed;  
 Another year of effort to help the hearts dismayed;  
 Another year for casting from our lives the greed for gain;  
 Another year for living that our deeds may lighten pain;  
 Another year for searching the truths of God's great plan;  
 Another year for proving the brotherhood of man.

3. Bring out something definite from every address, even though you cannot seize upon everything said. The missionary will tell of needs and opportunities in her field of labor. Tell your own auxiliary about them and so inspire them to study and to generous giving. Officers of the Board or Council will put before the body facts of great significance that the delegate in turn should pass on to the members of the auxiliary. Give these with something of the inspiration with which they were given to you.

4. It is especially important that each delegate carry home the reports of the various committees. These embody the working methods for the coming year. Too often they are not known or are not heeded. If every Conference executive committee could arrange for typewriting or printing each committee report, it would not only facilitate the work of the delegate, but would insure the accuracy of the report.

5. Last, but not least, make an effort to convey to your hearers the enthusiasm which, to you, was so inspiring and which so quickly spread throughout the Conference. Keep the missionary fires burning in your own heart; and you will be able to kindle them in the hearts of others.



#### THE FEBRUARY MEETINGS.

LET'S make February the efficiency month by having each officer set forth briefly, but emphatically and enthusiastically, the part of the auxiliary work which must be accomplished by her office, together with the plans she has in mind. Each in this way may enlist the coöperation of the entire auxiliary in her part of the year's program.

In this connection each officer should announce a committee which she has previously selected to assist her throughout the year. These committees should be made up in an executive meeting, and every woman in the auxiliary should be made a member of one. By such a plan the work of the society could be made to engage the attention and efforts of every member. No woman is so timid or busy but that some part of the work could be intrusted to her.

A meeting of her entire committee should be held by each officer as early as possible, at which time the full plans should be laid before them. Where practicable, each committee should be subdivided and some part of the work assigned to each subcommittee.

So many claims are being made upon the time and attention of the women of our Churches that they are apt to become confused. They will more quickly respond to those calls which set forth clearly and definitely a well-made plan. Only such will appeal as being worth while in these busy days.



#### AUXILIARY OFFICER, JUST A WORD.

LEADERSHIP is always to be taken seriously. The more worthy the cause, the more urgent the opportunity presented in the time and circumstance, the more serious the consideration to be given the duties that attend any official relations.

There has never been a cause that demanded the bearing of more serious responsibility by its leaders than the missionary movement, nor was there ever a time in which the leaders of that cause faced such momentous issues as in this year of our Lord 1918.

To be an auxiliary officer this year is the most tremendous opportunity that could be desired to have a vital part in the main issue of the Church's life and should mark an epoch in any woman's life. Council and Conference officers cannot touch the complex and perplexing situation throughout the Church with so potent a hand as can the prayerful, persistent auxiliary officer who, in season and out of season, brings to the attention of her coworkers the primary importance, the urgent need, the thrilling opportunities, the sobering responsibilities of the missionary cause. To dedicate one's life with holy fervor to the program laid out in one's office duties is to insure that, in spite of war clouds and the attendant distractions and in the face of all other compelling demands, our beloved missionary cause shall have first place in the activities of Christian women. Shall we do it?



#### PLEDGE DAY PROLONGED.

SOME circumstance quite beyond your control may have interfered with the taking of the pledges at your January meeting. The next best thing to pledges made in January are pledges made in February. All the suggestions as to how to use the cards will apply to the latter month. Therefore it is urged that you do not be discouraged by the untoward conditions in January, but go forward with the observance of pledge day at the next meeting.

In fact, the pledge meeting is such a good thing that it would be well to prolong it

throughout the year. At every meeting there is apt to be present some member of the society who has not had an opportunity to make a pledge and who may be persuaded to do so. Or there may be present some visitor who will contribute. Do not lose opportunities like these. The Corresponding Secretary should keep a supply of pledge cards on hand and be ready to present them at any time. Let the good work go on.

### GAINESVILLE, GA.

From the auxiliary at Gainesville, Ga., comes an encouraging report of a fine year's work, with the emphasis laid on Bible and mission study. The second mission study book has already been taken up and will be completed before the close of the year. The study has proved very interesting and has been the means of reaching six women, who have joined the society.

## Young People's Department.

### PROGRAM FOR FEBRUARY.

#### "JAPAN—OUR SPECIAL."

BIBLE lesson: "Mary, the Chosen Mother."

Hymn.

Roll call: "Events in Japan."

Prayer.

Business meeting: Minutes, reports of committees, reports of officers, new business.

Topic: "The Island Empire and Its People."

Map study.

Story of Japanese leaders: "Madame Hirooka."



### BIBLE LESSON.

#### "MARY."

PERCHED on the side of one of the highest hills, midway between old Carmel and the Mediterranean on the west and the busy cities of the plains and the blue sea of Galilee on the east, we find the white homes of the village of Nazareth. It was sweet, pure air that caressed the villagers as they came out to tend the sheep and cultivate the fields or to bring from the well jars of water poised on shapely heads. It was an ideal place for the home of the young girl, Mary. We can almost see her as she goes out to gather the exquisite flowers that grow in the valley below or as she climbs to view the place where Elijah did such wonders, always dreaming of the future, longing to be and to do something for her people. She had been carefully taught in the Scriptures, and she knew that the rabbis were looking for the coming of the Messiah. Every true daughter of Israel cherished the hope that she might be the mother of the One who should save his

people and bring the fulfillment of all promises.

As Mary grew into young womanhood, her parents betrothed her to Joseph, who was older by some years, but was kind and true and brave, a carpenter, though of the royal family of David. Then came, perhaps at the time of evening prayer, the angel of God to announce to her that she was called to be the virgin mother. (Luke i. 26, 27.) Her faith, never wavered as, with absolute surrender to God's will, she answered: "Be it unto me according to thy word." (Like i. 38.) In a wonderful outburst of praise she disclosed the joy of her heart. (Luke i. 46-55.) Joseph was prepared for his part by a dream (Matt. xviii. 25), and Mary had the necessary care and protection. A decree from Cæsar called Joseph and Mary to Bethlehem, the tribal city, to be enrolled. (Luke ii. 1-7.) In the crowded courtyard of the inn the Son was born. Startled shepherds, angel led, came to praise God. Mary pondered in her heart all these wonderful things (Luke ii. 8-20), while Joseph arranged for the simple home. Then came the naming and the circumcision (Matt. i. 21 and Luke i. 30) and later the presentation in the temple. After the return to Jerusalem, kingly gifts were brought by the wise men from the East. (Matt. ii. 1-12.) Wild rumors were heard of Herod's rage over the birth of a king. Joseph, led by a dream, fled into Egypt to protect the life of Mary and the Child. (Matt. ii. 13-18). When the blood thirsty Herod was dead, they returned to Nazareth. (Matt. ii. 19-23.) The years slipped by, filled for Mary with home duties and the teaching and nurture of her Son.

The event of each year was the journey to Jerusalem to attend the feast. At the age of twelve Mary's Son must leave her

side to sit with the men and become a "son of the law." If the years, passing so naturally, had dimmed the early visions and dreams, it must have renewed and intensified them all to find the Boy in the temple, sitting at the feet of the teachers and claiming the right to be about his Father's business. (Matt. ii. 19-51.)

Eighteen years had passed by. Mary had lost her kind husband. Her Son had begun his life work and had a group of

followers. As the months slipped by, Mary foresaw the end of that wonderful life and waited with breaking heart. The day came when she stood with him on Calvary. In tenderness Jesus committed her to John's care, and in the darkness of that awful hour John took her to his own home. (John xix. 26, 27.) Mary was a woman of great faith, but preëminently she was one who could say: "Lo! I come. I delight to do thy will."



## A New Year's Greeting to the Young People.

MRS. J. W. PERRY.

MAY 1918 be filled with blessings abundant, and may wisdom and courage be supplied for the ever-increasing duties and responsibilities that shall come during the year!

Never in the history of the world has there been greater need for strong, well-trained, and courageous young men and women than there is at this time. The challenge has come to the young men of America to give their lives in devotion to the nation's call—yes, to humanity's call. We rejoice that our young men with true courage and heroism are answering this call. No less a challenge is coming to the young womanhood of the nation, for they too are being called to enter new doors of activity. New realms of occupation are demanding their services, and with the same sincere purpose to serve humanity that inspires their brothers will our young women enter upon strange and untried paths.

Many young women will go from homes of comfort, where they are surrounded by loved ones and friends, to be confronted with problems and temptations that will test the very limits of their strength. Without some good hand of friendship and love held out to them, many will make shipwreck of their lives and go down in darkness and despair. The Young Men's Christian Association is doing magnificent work for our soldier boys, and it deserves our unstinted loyalty and support as it seeks to minister to the whole man—his physical, his social, his intellectual, and his spiritual natures.

The time is not far distant when multitudes of the young women of our country shall need such a bulwark of strength to shield them, too, from the severe trials coming to them. It is here in the providence of God that the Young People's Missionary Society may find a new and larger

sphere of service. Through this organization it will be possible to find out many of these young women and to extend to them a Christian hand and, in a measure, provide for them a touch of social and home life of which by circumstances they have been deprived. Will not the Young People's Missionary Societies in our cities and larger towns begin now to look for the strangers who are engaging in the varied activities now opening so extensively to young women?

But there are certain duties already outlined by the Council for the Young People's Missionary Society which we must take up with a new and fresh courage this new year. We have been given the privilege of raising \$35,000 this year for the work in Japan and the work among Orientals on the Pacific Coast. It is just what we ought to do and by His help a work that we can do.

Well known are the pressing demands coming to us all in this great world crisis, and the young people of our societies are willing to do their part heroically. We must, however, see to it that we do not allow our obligations in these matters to hinder us from meeting our obligations already assumed. Let us remember that the offerings we make this year for the homeland and for beautiful Japan will be needed as never before, and we can show no truer spirit of Christian patriotism than to make our offerings even greater than we ever made them in times of peace.

That each member may have the opportunity to make her pledge for the year at this the very first meeting, let me urge the use of the pledge card. If you have not already done so, write at once to Mrs. B. W. Lipscomb, 810 Broadway, Nashville, Tenn., and secure enough for each member to have one; so that the auxiliary may be able to report to the District Secretary

and the Conference First Vice President the amount each young people's society may be counted on to contribute. May our offering for 1918 be an expression of our love and loyalty to Jesus Christ, who gave himself for us!



### SCARRITT BIBLE AND TRAINING SCHOOL.

SIXTY-TWO students, men and women, have been enrolled in the ten weeks' extension courses now drawing to a close. The students have been enthusiastic and appreciative.

#### THE NORTH CAROLINA ROOM.

The new headquarters of the Student Volunteer Band are a joy to the members and a highly prized addition to the beauty of the building. The Maria Morgan Smith room has been for years the attractive sanctum of the deaconesses and home missionaries, but the room occupied by the Volunteers for Foreign Service has been inadequate. Now the two bands have rooms of equal beauty, through the aid of our friends in North Carolina. The new room is furnished in golden oak, with rug and window seat cushions of Copenhagen blue. The walls are adorned with photographs of former members who have gone to the foreign field as missionaries.

#### THANKSGIVING DAY.

The household held its annual thanksgiving this year, beginning with morning worship before breakfast. Dinner, which was served at one o'clock, was a delicious repast, through the generosity of friends. The dining room was very attractive, its chief decoration being flags, while autumn colors in flowers and fruit made the tables beautiful. The after-dinner toasts were national rather than personal. Great causes and interests were the subject. Messages from absent friends and expressions of gratitude for generous gifts for Thanksgiving completed the feast.

The Thanksgiving vesper service, held at seven o'clock in the chapel, expressed gratitude for individual mercies. The theme of the evening was "Our Personal Thanksgiving." The meeting closed with a testimony meeting and renewed consecration.

#### "THE SPIRIT OF SCARRITT."

Requests for the pageant, "The Spirit of Scarritt," continue. Send orders to Miss M. L. Gibson, Scarritt Bible and Training School, Kansas City, Mo.

### "BEAUTIFUL JAPAN."

THIS is the title of a charming song just issued in leaflet form for the benefit of our young people. This song was published in this form at the express desire of Miss Maud Bonnell, one of our faithful missionaries to Japan. It was her desire that the young people all over the Church might learn this hymn.

# 5



*Yours very truly*

At this point on your letters the self starter will have saved anywhere from 15% to 25% time

**SELF-STARTING**

# REMINGTON

## TYPEWRITER

*Grand Prize—Panama-Pacific Exposition*

IF you want to see this new time-saver, we will bring it to you and put it through its paces. Or, if you wish to read more about it, let us mail you descriptive folders. Write to-day.

**REMINGTON TYPEWRITER CO.**  
(Incorporated)

409 Union Street

Nashville, Tenn.

# A BOOK YOU NEED

---

---

## *The New Annual Report of the Board of Missions*

Reports from all the foreign fields, schools, and hospitals.

Review of the work by the Secretaries.

Receipts and disbursements in all departments.

Minutes of the Annual Meeting.

Directories of Missionaries, Board Members, Committees, Conference Boards, Missionary Secretaries, Lay Leaders, and Evangelists.

Charter, Constitution, and By-Laws of the Board.

Missionary Manual.

Statistics of foreign work, city missions, deaconess work, and Home Mission schools.

A complete survey of all the Board's activities at home and abroad.

260 pages. Illustrated.

Invaluable for pastors and missionary leaders. Excellent as a textbook for mission study classes.

*We Want to Give You a Copy*

---

**Send Only Ten Cents to Pay Postage**

**Board of Missions, Box 218, Nashville, Tenn.**

Please send me a copy of the 1917 Annual Report. I inclose ten cents to pay postage.

Name .....

P. O. ....

State.....

# FOREIGN MISSION ASSESSMENT

---

---

1891 . . . . 29 CENTS PER MEMBER  
1914 . . . . 19 CENTS PER MEMBER  
1916 . . . . 25 CENTS PER MEMBER

---

---

The PERSONAL GOAL of Nine-Tenths  
of Our People Is Fifteen Per Cent  
BELOW 25 Years Ago

---

---

SHALL WE NOT PAY EVERY PEN-  
NY OF THE ASSESSMENT  
THIS YEAR?

The above is one of a series of four charts entitled "Assessments and Specials." Each is 28x42 inches in size, and the set sells for 25 cents, postpaid. We can supply also a set of four on "Home Missions" and a set on "Big Things in Missions." These are uniform with the above and sell at the same price—25 cents per set, postpaid. Order of

Board of Missions, Box 218, Nashville, Tenn.